SIXE SERMONS, PREACHED BY Mr. HENRY SMITH:

With Prayers, both for the Morning and Euening, thereunto adioyned:

And published by a more perfect Copie then heretofore.

PRO. 28. Ver. 13.

Hee that hideth his sinnes, shall not prosper: but hee that confesseth and forsaketh them, shall haue mercie.

LONDON,
Printed by *Will. Stansby* for *William Barret*, dwelling in *Pauls* Churchyard at the signe of the three Pidgeons. 1618.

To the right Noble LORD, the Lord EDWARD, Earle of *Bedford*, Grace and Peace from the LORD.

AS the little Bee gathereth not Honie for her selfe alone, but for others: so, right Honourable, I am bold to present your good Lordship with my Choice, my Care, and the Issue. The first, your Honourable selfe, and in this, as you are the hope of the renuing of your vndoubted Noble Grand-father and Father: so my hearty well-wishing (together with the Prayers of all the Godly) is, that what the Almightie graced them with, in you may bee redoubled. The second is, the Fountaine whence the first had his streame, and being in me (as a member of the Church) what I wish to the same assured Assembly of Gods People, I leaue to the alone determiner of all Controuersies whatsoeuer. The last, I commend to the only direction of the Lord. Now as the faithfull Dispoſer of Gods Truth, was a man linked vnto me in assured friendship whilest he liued: so I hauing with care long sithence collected these his Sermons together, doe now with singlenesse of heart present the same to your Lordship, and herewith am prest to performe all such duties to your Honour, as God shall enable me vnto, both in Prayer, for your health, and increase of zeale to the maintenance of his poore Flocke, which I hope is the onely ayme and end of all your Honourable purposes. Thus with all other graces, I most heartily desire that Father of Light to enrich you in this life, and after this to blesse you with immortalitie in that place of rest for euer. Amen.

The Choice.

The Care.

The Issue.

Your Lordships to command,
W. S.

The Contents.

1. *The Sinners Conuersion.*

2. *The Sinners Confeſſion.*

3. 4. *Two Sermons of the Song of Simeon.*

5. *The fift, of the Calling of Ionah.*

6. *The ſixt, of the Rebellion of Ionah.*

THE SINNERS CONVERSION.

THE TEXT.

Luke 19. Verſes 1.2,3.4,5.

1. *Now when Ieſus entred and paſſed through Iericho,*

2. *Behold, there was a man named* Zacheus, *which was the chiefe receiuer of the Tribute, and was rich:*

3. *And he ſought to ſee Ieſus, who he ſhould be, and could not for the preaſe, becauſe he was of a low ſtature.*

4. *Wherefore hee ranne before, and climbed vp into a wild Fig-tree that he might ſee him, for he ſhould come that way.*

5. *And when Ieſus came to the place, hee looked vp, and ſaw him, and ſaid vnto him,* Zacheus, *come downe at once: for to day I muſt abide at thine houſe.*

IN the end of the Chapter before going, wee may ſee how *Chriſt* healed a man, blind in his bodily ſight, namely, *Bartimeus*, whereby he ſheweth himſelfe to be the Phyſician of the bodie: Here wee ſhall ſee how he cured one blind in minde, namely, *Zacheus*, wherby he ſheweth him ſelfe to be the Phyſician of the Soule, and therefore the Sauiour of the whole Man. *Epheſ.5.23.*

In ſpeaking of *Zacheus* and his Conuerſion, wee will obſerue foure circumſtances: Firſt, the place where hee was called, which was Iericho: ſecondly, the perſon that was called, *Zacheus* the Publican. Thirdly, by whom and how he was called, by the voyce of Chriſt. And laſtly, the effect and fruit of his calling, his good confeſſion.

The firſt circumſtance.

FIrſt therefore for the place where he was conuerted, it appeareth to be Iericho, a City not farre diſtant from Ieruſalem. It was ſometimes a notable Citie, till it was ſubuerted and ruinated by the Lords Champion *Ioſua*. It was builded againe in the daies of *Ahab*, by *Hiel* the Bethelite, and remaineth at this day with the reſt of that holy Land, vnder the Turkiſh Empire. Vnto this Iericho, the Lord of Heauen and Earth vouchſafeth to come in the likenes of a Seruant. And as *Ioſua* compaſſed Iericho ſeuen times, minding to deſtroy it, ſo Chriſt the true *Ioſua*, reſorted oftentimes to Iericho, minding to ſaue it. But as in the deſtruction of Iericho, *Ioſua* ſpared none but *Rahab* the Harlot: ſo Ieſus in his iourney to Iericho, conuerted none but *Zacheus* the Publican. When *Ioſua* had conquered and razed Iericho, he ſowed Salt in it to make it barren, and curſed him that ſhould attempt to build it vp: yet in this barren ſoyle Chriſt hath his ſpirituall Harueſt, and in this curſed City hee hath a holy Temple, a bleſſed building. Samaria that wicked City, affordeth many that beleeue in Chriſt, *Iohn* 4.39. And out of Galile, from whence they thought no good thing might come, *Iohn* 1. Verſe 46. Chriſt called diuers of his Apoſtles: and euen in Iericho this curſed City, Chriſt hath a rich man that is to bee ſaued. In euery place Chriſt hath his choſen. There is neither Iew nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is in all, to all that call vpon him, *Rom.* 10.12.

Ioſ. 6.
1. *Reg.* 16.34.

Iohn 7.52.

The

The ſecond circumſtance.

NOw followeth the deſcription of *Zacheus*, which is moſt plainely and fully ſet forth vnto vs. The holy Ghoſt ſpeaking of *Zacheus*, and his Conuerſion, comes in with an *Ecce*, Behold, as if it were a wonder that *Zacheus* ſhould be conuerted: *Zacheus* was a Gentile, a Publican, and a rich man, and therefore behold a miracle; as if in the Conuerſion of *Zacheus*, theſe three ſhould bee conuerted at once.

Zacheus was a Gentile: a maruell to ſee a Gentile become a Iew, that is, to beleeue in Chriſt. Hee was a principall Publican; a ſtrange thing to ſee a chiefe Cuſtomer to giue ouer his Office: and hee was rich alſo; a rare matter to ſee a rich man to enter into the Kingdome of God: and therefore behold a Miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perſwaded to forſake their Idolatry and Superſtition. Chriſt going to Ieruſalem, conuerteth a Gentile, to ſignifie the calling of the Gentiles: he conuerteth a Publican, to ſhew that notorious Sinners may hope to be ſaued, if they repent and amend, as *Zacheus* did. Hee conuerteth a rich man, to ſhew that all rich men are not excluded from the Kingdome of Heauen. *Rom.2.28.* *Mat.19.23.*

He was called *Zacheus* before his Conuerſion, but hee was neuer truely called *Zacheus*, till Chriſt called him ſo. His name ſignified, ſimple, pure, honeſt; but his life was ſubtill, impure, and moſt deteſtable. Thus many are called by honeſt names, whoſe deeds bewray their diſhoneſt natures, and vices oftentimes are ſhrowded in the habits of vertue, like *Æſopes* Aſſe, masking in the Lions skinne, till his long eares detect his folly, or like the Crowe that is deckt in other Plumes, till euery Bird doe plucke his feather.

Zacheus by his Profeſſion was a Publican, and therefore much deteſted of the Iewes: for the Publicans were Romane Officers, appointed to gather and receiue publike Cuſtome or Tribute of the Iewes, who were at that time in ſubiection to the Romanes. And amongſt theſe Officers, *Zacheus* was the chiefe, and (as it ſeemeth) Ouerſeer of the reſt that were in Iericho, and therfore in chiefe hatred among the Iewes, as one that chiefly fauoured the Romanes tyranny, and ſerued to abridge their Country liberty, which ought not to be ſubiect to any Nation.

Beſides, hee contemned the Ceremonies of the Iewes, and regarded not their Religion, nor liued after their Law, and therefore with the reſt of the Heathen Publicans, was excommunicate out of their Synagogue, *Mat. Chap.* 18.

Thus was he hated for his Profeſſion, becauſe hee was a Publican; and for his Religion, becauſe hee was a Heathen. Yet was he beloued for his wealth, for rich men haue many friends, *Prouerb.* 14.20. And though they doe neuer ſo wickedly, yet haue they ſome to take their parts. If they ſpeake neuer ſo proudly, yet are there ſome to prayſe their ſaying, *Eccle.* 13.23,24.

Zacheus was a Publican, and therefore rich: for Publicans muſt needs bee rich, and Vſurers will bee wealthy. But rich Publicans make poore Princes, and wealthy Vſurers make many Beggers. In euery Prouince there were many Publicans, and therefore much poore people in euery place: for where there bee many Caterpillers, the fruit is ſoone conſumed; and where there bee many Extortiõners, Beggers muſt needs abound.

Deut. 15. By the Law of God, there might be no Beggers in Iſrael: but when ſo many Publicans were ſuffered to receiue Tribute of the Iewes, contrary to Gods Law, no maruell though ſo many ſate and begged, contrary to Gods Law, *Luke* 18. *Iohn* 9. *Acts* 3. By the Law of God,

God, there ought to bee no Beggers among Chriſtians, *Pſal.* 32.25. But when ſo many Vſurers are tolerated in a Chriſtian Cõmon-wealth, contrary to the Law of Chriſt, *Luke* 6.35. no maruell, though we haue ſo many Beggers, contrary to the mind of Chriſt. *The poore* (ſaith Chriſt) *yee ſhall haue alwaies with you, but when you will, you may doe them good:* and wee ſhall bee ſure to haue the poore amongſt vs alwaies, but we muſt make ſuch good prouiſion for them, that they be not faine to begge their bread. *Leuit.* 35.36,37 *Marke* 14.7. *Pſal.* 3.7.

Thus was *Zacheus* rich to himſelfe, for he was a Publican, but he was rich toward God alſo, for hee had a deſire to ſee Chriſt. Almighty God *who was rich in mercy*, *Epheſians* 2. hath ſo inſpired his heart with the deſire of heauenly riches, that whereas before his whole delight was in ſeeking of worldly wealth, now his greateſt care is to ſeeke for heauenly treaſure. He now forgetteth what his Profeſſion is, and begins to be of a new Profeſſion: and hee whoſe heart was wholly ſet vpon earthly profit, is now like olde *Simeon*, moſt deſirous to ſee his Sauiour. The Tetrarch *Herod* deſired to ſee Chriſt, and deſpiſed him when hee ſaw him, *Luke* 23.8.11. but *Zacheus* the Publican deſired to ſee Chriſt, and reioyced when he ſaw him, like *Abraham* that deſired to ſee the day of Chriſt, *Iohn* 8.56. And therefore of the ſeruant of Satan, *Zacheus* is now becõme the Childe of *Abraham*, which reioyced to ſee the day of Chriſt. Happy were his eyes that ſaw ſo bleſſed a ſight, for many Prophets and righteous men haue deſired to ſee and to heare thoſe things, that *Zacheus* both ſaw and heard, and could not ſee nor heare the ſame. If *Iacob* thought himſelfe happy, if that hee might ſee his ſonne *Ioſeph* before his death, then ſurely thrice happy *Zacheus*, whoſe hap it was, not onely to ſee (as *Iacob* did) but to reioyce (as *Mary* did) in Chriſt his Sauiour. *Luke* 2.2. *Luke* 10. *Gen.* 45.

As *Zacheus* was deſirous to ſee Chriſt in Earth, ſo I would

would haue the rich Men of our time, deſirous to ſee Chriſt in heauen. For although with the eyes of our body we cannot ſee Chriſt as *Zacheus* did, yet with the eyes of our Faith wee may behold him as *Stephen* did, *Acts* 7. But if our Faith be ſo weake-ſighted, that wee cannot ſee Chriſt, yet let vs haue a deſire to heare Chriſt in his word, whereby our Faith may be increaſed: for faith comes by hearing the Word of God. And as the Queene of the South deſired to heare the wiſedome of *Salomon*, ſo let vs be deſirous to heare the wiſedome of Chriſt our Sauiour.

Iohn 20. 31.
Rom. 10.

1. *Reg.* 10.

King *Salomon* left ſome Bookes in writing, wherein is ſeene ſome part of his wiſedome; and Chriſt our King hath left vnto vs his moſt ſacred Word, as it were a taſte of his wiſedome, ſufficient matter for our ſaluation: this is that heauenly foode, *Mat.* 4. 4. whereby our ſoules are fed vnto eternall life; let vs therefore labour for that heauenly foode: and as the Iſraelites were carefull to gather *Manna* to ſuſtayne their bodies, ſo let vs be as carefull to heare the word to feed our ſoules. The people in the time of Chriſt, *Iohn* 6. 24. tooke great paines to follow Chriſt both by Land and Sea: and many now adayes (I confeſſe) are very forward to follow his faithfull Miniſters: but as they followed Chriſt ſo faſt to fill their bellies, ſo theſe frequent Sermons for faſhion to ſerue the time.

Exod. 19.

Iohn 6. 26.

Zacheus is deſirous to ſee Chriſt: a godly care; but yet he could not obtaine his purpoſe: a thing common; for euery one that hath any good motion, hath alwayes ſome hinderance to croſſe the ſame; and *Zacheus* hath a double impediment to hinder his honeſt enterpriſe: The preaſe of the people, and his little ſtature. Whereof the former, that is, the multitude, is alwayes wont to bee an Enemie to thoſe that would come to Chriſt. This hindred the blind man from receiuing his ſight, *Luke* 18. for the people rebuked him that hee ſhould hold his peace, till Chriſt called him and opened his eyes. This

Two impediments.

hindred

hindred them that brought the Man ſicke of the Palſie, *Mar.*2. for they could not come at Chriſt for the preaſe, till they vncouered the roofe of the houſe, and let downe the Bed wherein the ſicke of the Palſie lay.

This hindered the healing of the Deafe and Dumbe, *Mar.* 7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the rayſing of the Rulers Daughter, *Mat.*9. till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the Mayd to life. Finally, this hindered *Zacheus* here from comming vnto Chriſt, till Chriſt vouchſafed to call him to himſelfe. Thus alwaies a multitude that is prone to euill, doth withdraw and hinder vs from approching vnto Chriſt: and therefore wee muſt not follow a multitude to doe euill, nor decline after many, to ouerthrow the Truth, *Exod.*23.

The ſecond impediment that hindereth *Zacheus* from ſeeing Chriſt, is his little ſtature. Hee was ſo low of ſtature, that hee could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therefore could ſee *Zacheus*, though he were ſo low of ſtature. For God looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little *Dauid* before *Eliab* his eldeſt Brother, becauſe hee findeth in him a better heart to ſerue the Lord. And *Zacheus* in his little body, hath a heart and minde prepared to ſeeke and ſee the Lord. *Zacheus* was ſo low, that hee could not ſee Chriſt: but many amongſt vs are ſo high, that they will not ſee Chriſt. The common people in the time of Chriſt were ſo deſirous to follow Chriſt, that neither lameneſſe nor blindneſſe, nor ſickneſſe, could ſtay them from comming to him; but the common people in our time, are more readie to follow their ſport and paſtime, then to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not, that they will make great haſte to ſee commo-

1.*Sam.*16.7.

1.*Sam.*16.12.

dity,

dity, but will ſcarce come out of doores to heare a Sermon?

Iohn 3.2. They come to Chriſt, as *Nicodemus* came to Chriſt by night, as if they were aſhamed to come to Church: but 2.King.5. they runne after profit, to get riches, as *Gehezi* ranne after *Naaman* the Syrian to get a bribe.

Thus hath *Zacheus* two lets that hee could not ſee Chriſt, the one in the people, the other in himſelfe: & we haue many lets to with-draw vs from Chriſt: ſome are externall, & without vs, as the inticements of the world; & ſome are internall and within vs, as the luſts of our owne Eſay 59.2. fleſh. The preaſe of the people hindreth *Zacheus* from ſeeing Chriſt in his humility: and the multitude of our ſinnes doe preſſe vs downe, that we cannot ſee Chriſt in glorie. *Zacheus* was a man of little ſtature, and that hindred him from ſeeing Chriſt in earth; and we are men of little faith, and that is the cauſe we cannot behold Chriſt in heauen.

Though *Zacheus* was a man of little ſtature, yet it appeareth that he was not a man of little wit. For when he could not come to the ſight of Chriſt for the multitude, he had the wit to runne before, and to climbe vp into a tree, to obtaine his purpoſe. And for the moſt part it falleth out, that men of low ſtature, are men of high conceit, and the ſhorteſt bodies, haue the ſharpeſt wits, God ſo prouiding, that the defects of their bodies might bee ſupplyed with the gifts of their minde. Now *Zacheus* that before was loth to moue his foot from the Cuſtome-houſe, for loſing his profit, beginnes to runne 1.Reg.19. after Chriſt for feare of a greater loſſe, like *Eliza* that left his ploughing, and ranne after *Elias* to follow his new vocation. But *Zacheus* doth not onely runne, but alſo climbe vp into a tree to ſee Chriſt: A ſtrange thing, that *Zacheus* a rich man, and a chiefe Cuſtomer, ſhould behaue himſelfe ſo childiſhly in the ſight of ſo great a multitude; but the deſire hee had to ſee Chriſt, made him forget

forget himſelfe, and to commit ſuch things were not fitting for his ſtate and credit. So they that will follow Chriſt, muſt make account to doe many things contrary to the faſhion of the World, and their owne liking. If Chriſt himſelfe were content to leaue the glorie which he had with his Father, to come downe to vs, ſhall not wee be content to leaue the reputation which wee haue with men, to goe vp to Him? *Rom.* 12. 2.

But alas, where is there any almoſt that preferreth not the fruition of this earthly priſon, before the poſſeſſion of that heauenly Manſion? and had rather hazard the hope which they haue of eternall glorie, then leeſe the preſent inioying of their fading pleaſure?

The ambitious man hunteth after Honour, and will not leeſe an inch of his eſtimation. The couetous man ſeekes after profit, and counts (like *Iudas*) all loſt that comes not to his bagges. And the voluptuous man beſtowes his time in pleaſure, and thinketh that his chiefe felicity. Thus euery man makes his Heauen of that wherein he moſt delighteth, and is content to take great paines to accompliſh his fond deſires. But heere *Zacheus* is of another mind: for being a publike Officer, he climbes into a tree, which ſtood not with his grauity: and being a rich man, he runs to ſee Chriſt, which was not for his worldly profit; yea hee takes great paines to ſee Chriſt, not reſpecting his eaſe or pleaſure. *Iohn* 12. 6.

Thus muſt wee bee affected, if wee deſire to come to Chriſt, that neither honours, nor preferment, nor profit, nor pleaſure, nor kindred, nor friends, be able to hold vs backe: We muſt be ready not onely to runne, but alſo to climbe (if need require) as *Zacheus* did; that is, to take ſome paine and trauaile to haue a ſight of Chriſt.

The Queene of the South vndertooke a great and tedious iournie to heare the wiſdome of *Salomon*, but wee are loth to take any paine to heare One that is greater then *Salomon*. *Mat.* 3. 22. *Luke*: 4. 29. 1. *Kings* 10.

The

The people in *Dauids* time brought ſo much treaſure, and ſo many gifts to the building of Gods Temple, that
1.Chron.29.9. the Prieſts were faine to bid them ceaſe: but a great part of the people in our time, are ſo ſparing of their paines and coſt, that they thinke that time very miſſpent, which is imployed in the Seruice of God; and that mony ill beſtowed, which is giuen to the maintenance of his Miniſters.

When *Zacheus* could not ſee Chriſt for the multitude, he climbes into a tree, that groweth in the way where he was to paſſe, that from a tree hee might behold Him, which was to ſuffer on a tree for mans ſaluation: So when wee cannot draw neere to Chriſt, by reaſon of our ſinnes that preſſe vs downe, we will climbe vp by a liuely faith, which is the Tree of Life, that groweth in the way to eternall life, that ſo, with the eyes of our faith, wee may behold him that dyed for our ſinnes vpon a tree.

*Mat.*21.1. It was a wilde Figge-tree that *Zacheus* climbed, but not like that vnfruitfull one which our Sauiour curſed: for this bare moſt precious fruit, euen ſuch as Chriſt himſelfe vouchſafed to plucke. A happy tree that bare ſuch precious fruit as *Zacheus* was; but thrice happy *Zacheus*, that ſo happily climbed on that happy tree.

This tree grew in the way that Chriſt was to paſſe, for elſe *Zacheus* might haue climbed to no purpoſe: So if we deſire to find Chriſt, we may ſeeke him in the way where he hath promiſed to ſhew himſelfe vnto vs, that is, in his holy Temple; where his Word is duely preached, and his
*Mat.*19 20. Sacraments reuerently adminiſtred: for where two or three be gathered together, he hath promiſed to bee preſent amongſt them.

The third circumſtance.

When Chriſt came to the place, hee looked vp and ſaw Zacheus.

As *Zacheus* ranne before Chriſt, ſo Chriſt followed after to ſee *Zacheus*. Satan for his part *went about like a roring Lion, ſeeking to deuoure him*; but Chriſt for his part goeth about like a good Sheepheard, minding to ſaue him. And although Satan a ſtrong armed man had taken ſome poſſeſſion in the heart of *Zacheus*, yet Chriſt a ſtronger then hee, commeth vnarmed, and taketh from him his Harneſſe wherein hee truſted, and reſcueth his ſpoile. 1 *Peter* 5 8. *Iohn* 10. *Luke* 11.21.

Chriſt commeth to the place where *Zacheus* was, becauſe otherwiſe it had beene vnpoſſible for *Zacheus* to come to his preſence: for vnleſſe the Lord vouchſafe to come vnto vs, we cannot attaine to the preſence of God. As no man might haue any acceſſe to King *Aſſuerus*, except he ſtretched out his golden Scepter: ſo no man may come to Chriſt, vnleſſe he be called by the golden Scepter of his ſacred Word. *Heſter* 4.

Chriſt looked vp and ſaw Zacheus, before *Zacheus* could looke downe to behold him. Thus doth the Lord preuent vs with his Mercy, whom he might caſt off in his Iuſtice: and if he perceiue in vs a willing mind to come vnto him, he is content to come firſt vnto vs; and like that good Father, *Luke* 15. to behold vs while we are yet a great way off, and to haue compaſſion on vs.

When *Iobs* three friends, that came to viſit him in his great calamitie, lift vp their eyes a farre off, they knew not *Iob*, becauſe he was ſo ſore afflicted. But Chriſt, who is the mirror of true Friendſhip, cannot ſo ſoone forget his friends, howſoeuer they be diſguiſed. Hee knoweth his owne ſheepe whereſoeuer he ſeeth them, *Iob.* 10. whether *Iob* 2.12.

ther they bee vnder the Figge-tree, as *Nathaniel* was, or vpon the Figge-tree, as *Zacheus* was, he hath reſpect vnto them. And if they haue a deſire to ſeeke, they ſhall bee ſure to find, *Matth.*7. And if they labour and are heauy laden, hee will refreſh them, *Matth.*11. Chriſt is now come to the place where *Zacheus* is to bee called; and as *Abraham*, *Gen.*22. lift vp his eyes and ſaw in the Buſh a Ramme that was to be ſacrificed, ſo Chriſt lifting vp his eyes, ſaw in the tree *Zacheus* the Sinner that was to bee conuerted. And now begins the Conuerſion of *Zacheus*, for now Chriſt begins to ſpeake vnto him.

Zacheus deſired onely to ſee Chriſt, but now Chriſt calleth him by name, and offreth his own ſelfe vnto him. This was more then *Zacheus* expected, and yet no more then Chriſt vouchſafeth; namely, to giue more then is deſired. The ſicke of the palſie that asked health, obtained alſo forgiueneſſe of ſinnes. *Salomon* deſired wiſdome, and the Lord gaue him wiſdome, and abundance of wealth beſide. *Iacob* asked but meate and clothing, and God made him a great rich man. And *Zacheus* deſired onely to haue a ſight of Chriſt, and was ſo happy as to entertaine him into his houſe.

Iohn 1.
Luke 5.
1.*Kin.*3.12,13.
*Gen.*28.10.

Thus the Lord that is rich in mercy to all that call vpon him, vſeth oftentimes to giue more then we aske: and he that is alwayes found of them that ſeeke him with their whole heart, is found alſo ſomtime of Gentiles that knew not God, *Eſa.*65.1. Let vs therefore that were ſometimes ſinners of the Gentiles, ſeeke the Lord, as *Zacheus* did, while he may be found, & call vpon him while he is nigh. He will be found of them that ſeeke him heartily, and is nigh to all them that call vpon him faithfully, *Pſ.*145.18.

*Rom.*10.12.
*Epheſ.*2.4.
*Ier.*29.

*Rom.*10.20.
Eſay 55.

Zacheus, *come downe at once.* Now Chriſt begins to call *Zacheus* from the tree to bee conuerted, as God called *Adam* from among the trees of the Garden to be curſed, *Gen.*3. Before, *Zacheus* was too low, and therefore

was

was faine to climbe, but now hee is too high, and therefore he muſt come downe. And wee (for the moſt part) are either too high, or too low; too hot, or too cold; too quicke, or too ſlothfull in the Lords buſineſſe. Sometime wee flocke together to heare a Sermon, like the people, *Luke* 5. that preſſed vpon Chriſt to heare the Word: and anon we run to ſee ſome pleaſant paſtime, like the Athenians, whoſe eares alwaies itched to heare ſome newes. *Act.* 17.

Who make more ſhew of Conſcience and Religion, then they that ſhew themſelues moſt irreligious and vnconſcionable? Who ſeemed more confident and valorous in Chriſt his cauſe then *Peter?* and not long after, who more trayterous and faint-hearted? *Mat.* 26.

Many can ſay with *Peter*, that they will not ſticke to die before they will denie Chriſt, but when it comes to the tryall, they are ready to abiure Chriſt and his Religion, before they will hazard either life or liuing.

He that will come to Chriſt, muſt come at once, without delay, for delaies (ſpecially in the matter of our Saluation) are moſt dangerous, and Repentance may not be deferred. *We muſt make no tarrying to turne vnto the Lord, nor put off from day to day, leſt the wrath of the Lord breake forth ſuddenly, and we be deſtroyed in our ſecuritie, and periſh in the time of vengeance.* When the Lord is minded to doe vs good, hee will haue vs come quickly, like *Ioſeph*, *Geneſis* 45. 9. that in the time of famine would haue his Father *Iacob* to come downe quickly vnto him, to ſoiourne in Egypt, where there was ſome plentie of food. *Eccleſ.* 5. 7.

As the children of this world are very nimble to work wickednes, ſo the children of light ſhould be as nimble to follow goodneſſe. *Iudas* was nimble to betray Chriſt, *Iohn* 13. 27. and the bad Debters, *Luke* 16. could ſit downe quickly to miſ-reckon their Creditor: ſo let vs come quickly to heare of Chriſt, that Chriſt may accept

of vs quickly; let vs be nimble to make our account before, that we doe not (like the fooliſh builder) come ſhort of our reckoning.

Luke 14.28.

But why muſt *Zacheus* come downe ſo haſtily? Euen to entertaine Chriſt into his houſe: *for to day* (ſaith Chriſt) *I muſt abide with thee.* This was ioyfull newes to little *Zacheus*. Not long before, he wanted means to ſee Chriſt, but now he hath opportunity to entertain him into his houſe.

There was more humanity in Chriſt then in *Zacheus*: for if Chriſt had not bidden himſelfe to dinner, he had not beene bidden for *Zacheus*: So if Chriſt doe not offer himſelfe vnto vs in his afflicted members, he may goe long enough before we will offer him any entertainment. As often as the poore craueth any reliefe at our hands, let vs imagine that Chriſt asketh ſomething of vs: but as *Zacheus* muſt entertaine him preſently, without delay, ſo let vs be ready to helpe them preſently, becauſe they ſtand in need of preſent helpe. And as he muſt receiue Chriſt into his houſe; ſo we muſt make account to receiue his needy members into our houſes. And as the vniuſt Steward procureth himſelfe friends with his Maſters goods: ſo let vs make the poore to bee our friends, by our beneficence and bountie towards them, that ſo receiuing them (when they haue need) into our earthly houſes, they may receiue vs, when we ſtand in greateſt need, into euerlaſting Habitations.

Mat. 35.40.

Luke 16.

They that were inuited to the Marriage, *Mat.* 22. refuſed to come; but Chriſt is content to come to *Zacheus* houſe before hee was inuited. Wherein alſo hee ſheweth his great humilitie, in comming before hee was requeſted, as they bewrayed their great arrogancie, in refuſing to come being ſolemnely bidden. It was a part of great humilitie, that hee that was moſt free from ſinne, would vouchſafe to come into a Sinners houſe: but it was a ſigne of greater humility, that he would bewray his great

great neceſſitie, and ſeeke for ſuccour at a Sinners hand.

Alas, poore humble Sauiour, who though thou bee Lord of Heauen and Earth, as thou art the Sonne of God, yet as thou art the Sonne of man, haſt not whereon to lay thy head, *Mat.*8.

How iuſtly did thy Prophet *Ieremie* wonder at thy humble pouerty, ſaying; *O thou hope of Iſrael, the Sauiour thereof in the time of trouble, why art thou as a ſtranger in the Land, or as one that paſſeth by to tarry for a night?* The Sonne of God vouchſafeth to come, and that vnrequeſted to a ſinfull mans houſe; a ſpeciall fauor: but he diſdaineth not to make his neceſſity knowne vnto him: O ſtrange humility! Here therefore appeares the ſingular humanity and great humility of Chriſt to ſinnefull men: he offereth himſelfe to be their Gueſt, if hee find them willing to entertaine him for their Gueſt. And *Zacheus*, no doubt, was willing to entertaine him: for although Chriſt heard not the voice, yet he heard the affection of *Zacheus* inuiting him to dinner. *Ier.*14.

As therfore *Zacheus* was willing to receiue Chriſt into his houſe, ſo let vs be ready to receiue him into our harts. For as Chriſt ſaid to *Zacheus*, *This day I muſt abide at thy houſe*: ſo hee ſaith to euery one of vs: *This day I muſt abide in your hearts.* Wherefore, as the Prophet *Dauid* ſaith, *Open your gates, that the King of glory may come in*: ſo I ſay vnto you, *Open your hearts, that the Word of God may enter in.* This day the Word of God may abide in your hearts, for this day the Word is preached vnto you; and who knoweth whether he ſhal liue to heare it the next Sabath? *To day therefore, if you will heare his voice, harden not your hearts*, as did the Iſraelites, leſt if you harden your hearts, his voyce be heard no more amongſt you. *Pſal.*29. *Pſal.*95.

This day you may gather this heauenly Manna, as the Iſraelites might gather their Manna ſixe dayes together: but to morrow (perhaps) and ſixe dayes after, you may *Exod.*16.

not gather it, as on the ſeuenth day Manna might not be found.

The Lord grant that you may gather ſufficient food for the ſuſtentation of your ſoules, that as *Elias* the Prophet iournyed in the ſtrength of the meate that the Angell brought him, euen vnto Horeb the Mount of God: ſo you in the ſtrength of this ſpirituall meate which here I bring you, may bee able to paſſe through the dangerous wayes of this troubleſome World, vnto Gods holy Mountaine, the Hauen of all happineſſe: whither he bring vs, that hath dearely bought vs with his precious bloud, euen Chriſt Ieſus the righteous: to whom with the Father, and the holy Ghoſt, three perſons and one God, be giuen all glory and maieſty, world without end.

Amen.

1. *Reg.* 19.

FINIS.

THE SINNERS CONFESSION.

THE TEXT.

Luke 19. Verſes 6.7,8.9.

6. Then he came downe haſtily, and receiued him ioyfully.

7. And when all they ſaw it, they murmured, ſaying, that he was gone to lodge with a ſinfull man.

8. And Zacheus *ſtood forth, and ſaid vnto the Lord: Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any by forged cauillation, I reſtore him foure-fold.*

9. Then Ieſus ſaid vnto him, This day Saluation is come vnto this Houſe, foraſmuch as hee is alſo become the Sonne of ABRAHAM.

YOu heard the laſt Sabbath, how *Zacheus* the Publican was called to be a Chriſtian: now you ſhall heare the fruit of his Conuerſion. No ſooner had Chriſt called him from the tree, but that he came downe haſtily, and receiued him ioyfully.

This was the fruit which it had in the heart of *Zacheus*, namely, obedience to the voice of Chriſt: a fruit

more precious and acceptable vnto God, than the moſt pleaſant fruits which Eden yeelded, and a Sacrifice more ſweet and acceptable vnto him, than all the Sacrifices which the Law required. This is the Sacrifice wherewith the Lord is pleaſed, euen when is voice is obeyed, 1. *Sam.* 15.22. The voice of the Lord is a glorious voice, and mighty in operation, diuiding the flames of fire, and ſhaking the Cedar trees. So the voice of Chriſt is a glorious voice, his voice is mightie in operation, diuiding the Soule and the Spirit, and ſhaking *Zacheus* from the wild Fig-tree whereinto he had climbed.

Pſal.29.

Heb.4.12.

Mat.8.

The ſame God, to whoſe command the Winds, the Sea, the Deuils, and Death it ſelfe obey, heere commandeth *Zacheus* to come downe at once, and hee commeth downe haſtily to receiue him into his houſe, and hee receiueth him joyfully. As *Zacheus* could not come at Chriſt till he was called, ſo no man can come to Chriſt except the Father draw him. And as *Zacheus* could not chooſe but come when hee was called by the voice of Chriſt, ſo when any man is called effectually by the preaching of the Goſpell; hee cannot chooſe but come to Chriſt: for where there is an effectuall calling, there is grace giuen alſo to obey the ſame, *Rom.*8.30. The Lord is faine ſometime to call vs often, becauſe we know not the voice of him that calleth vs, as he called *Samuel* three times before he anſwered; becauſe at that time *Samuel* knew not the Lord, 1. *Sam.*3.7. But as ſoone as hee vnderſtood that it was the Lord that ſpake vnto him, he replyed preſently, *Speake on, Lord, for thy Seruant heareth.* So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body doe yeeld their obedience, the eare liſteneth, the tongue confeſſeth, the heart beleeueth, the head deuiſeth, the hand performeth, the foot runneth, the eye directeth, and all concurre, *To doe thy will, O God, Pſal.*40.7.

Ioh.6.44.

Such

Such and so effectuall is the voice of Christ in the hearts of his chosen, that it maketh *Saul*, of a bloudy persecutor, to become *Paul*, a painefull Preacher: it causeth *Peter*, of a silly Fisherman, to become a catcher of men: and *Zacheus* here, of a vile Publican become a zealous Christian. And such also is the nature of the Word preached, whereseoeuer it pleaseth the Lord to giue successe and increase thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to saue such as are ordayned to eternall life, *Acts* 13. This is the power of the Word of God, euen to cause a consenting to the truth thereof; and this is the property of the children of God, to yeeld all obedience to the Word of God. As soone as Christ called *Zacheus*, he comes downe presently, like the light in the Creation, that was made as soone as God said, *Let there bee light*. Here therfore of *Zacheus* that obeyed the voice of Christ, let vs learne obedience to the voice of Christ; for as Christ biddeth *Zacheus* to come downe, because hee was too high: so he saith to euery one of vs, *Come downe*, because we are too high-minded. But with vs the voice of Christ is not so effectual as it was with *Zacheus*: for he was content to come downe at the first bidding, but we must be often bidden to beware of Pride and Ambition, and yet we will still be climbing. There are few so high that are content with their calling: but as *Haman* was alwaies aspiring till he came to the Gallowes, so many amongst vs are alwaies climbing till we catch a fall.

Act. 9. *Matth.* 4. *1. Cor.* 3. 7. *Rom.* 1. *Hest.* 7.

Againe, as Christ saith to *Zacheus*, *To day I must abide at thy house*: So Christ saith to vs, To day my poore afflicted members should receiue some succour at your hands. But as the Priest and the Leuite, *Luke* 10. passed by the wounded man, leauing him halfe dead, so wee (for the most part) passe by our needy brethren, leauing them vnrelieued. Thus are we euery way disobedient to the

voice of Chriſt. He teacheth vs to be humble as he himſelfe is, *Mat.* 11.29. & we wax proud and inſolent as Satan is. He willeth vs to be merciſull, as our heauenly Father is, *Luke* 6.36. and wee are cruell and vnmerciſull, as the rich Glutton was, *Luke* 16. This is the cauſe why the Earth deceiueth and rendereth not her fruit, *Eſay* 24.5. This is the cauſe why the ſword deuoureth abroad, and the peſtilence deſtroyeth at home, *Deut.* 28.15. *Leuit.* 26.24.25. and in a word, this is the cauſe of all the miſchiefes and calamities that are threatned, euen becauſe we are obſtinate and rebellious againſt the Lord, wee are vndutifull and diſobedient to the voice of Chriſt, that calleth vs ſo louingly to come vnto him, *Mat.* 11.28.

Zacheus was called but once, and hee commeth quickly: but we are called oftentimes, and almoſt euery day, and that by the voice of Chriſt himſelfe. *For hee that heareth you* (ſaith Chriſt) *Luke* 10.16. *heareth me*: and yet we cannot find the way to Chriſt. The Word of God which is the Lanterne vnto our feet, and the light vnto our paths, *Pſalme* 119. hath beene plainely and plentifully preached amongſt vs theſe many yeeres, and yet many amongſt vs haue not yet learned to come to Chriſt. *Zacheus* comes quickly when Chriſt calleth him: let vs therefore learne of *Zacheus* to come quickly when Chriſt calleth vs. Wee muſt be quicke in the Lords buſineſſe, for God cannot abide Loyterers ſtanding all the day idle, *Mat.* 20. and as he loueth a cheerefull giuer, 2. *Cor.* 9.7. ſo he liketh a cheerefull follower.

It followeth therefore that *Zacheus* receiued him cheerefully. Still *Zacheus* is a Receiuer: before hee was a Receiuer of Cuſtome, now hee is a Receiuer of Chriſt. *Zacheus* receiued Chriſt two wayes: firſt, into his heart, when hee deſired to ſee him: and then into his houſe, when hee gaue him Hoſpitalitie. Many receiued Chriſt to houſe, but not into their hearts, and therefore receiued

him

him grudgingly: but *Zacheus* receiued Chriſt firſt into his heart, and then into his houſe; and therefore receiued him ioyfully. Of *Zacheus* his ioyfulneſſe, we muſt learne to bee ioyfull, when wee doe any thing for the cauſe of Chriſt: wee muſt bee glad to harbour Chriſt in his members, as *Zacheus* was glad to harbour Chriſt himſelfe. As before in comming downe from the tree, *Zacheus* ſhewed his obedience: ſo here in receiuing Chriſt into his houſe, hee ſheweth the loue that hee bare vnto him. If *Zacheus* had not loued Chriſt, hee might haue ſent him to ſome common Inne: But *Zacheus* is content to receiue Chriſt in his owne houſe; yea hee reioyceth to haue gotten ſo good a Gueſt; like *Abraham*, that vſed to ſit at the doore of his Tent, and reioyced to entertaine Strangers that went by the way: and therefore, though *Zacheus* were a Gentile borne, yet herein he ſhewes himſelfe the child of *Abraham*, becauſe he doth the workes of *Abraham*, *Iohn* 8. *Verſe* 39. So did *Abraham*, and ſo muſt we doe, if we will ſhew our ſelues to be the Children of *Abraham*. *Gen.*18. *Abraham.*

When *Abraham* thought onely to haue entertained men, hee receiueth the Angels in the ſhape and likeneſſe of men: and when *Zacheus* thought to entertaine the Sonne of man, hee receiueth the Sonne of God himſelfe. Let vs therefore (as the Apoſtle willeth vs) *Heb.* 13.2. be mindfull to entertaine Strangers, foraſmuch as thereby ſome haue receiued Angels into their Houſes vnawares. *Gen.*18.3. *Gen.*19.3. *Lot.* And why ſhould wee not hope to entertaine the like, or better Gueſts, if wee bee giuen to Hoſpitalitie, as thoſe godly Fathers were? For as the Angels came to them in the likeneſſe of men: ſo Chriſt himſelfe comes to vs in the likeneſſe of a poore man, of a lame man, and of a blind man: and when hee commeth, hee commeth hungry, or thirſty, or naked, or harbourleſſe, or ſicke, or impriſoned: and happy are they that feed, or cloath, or harbour, or viſit him, when he commeth thus afflicted.

When

When *Abraham* entertained the Angell, hee was not onely buſie himſelfe, but his wife, and all his houſhold were carefull to make prouiſion for them; ſo when *Zacheus* receiued Chriſt into his houſe, his whole Family (no doubt) were no leſſe willing and carefull to entertaine Chriſt, then their Maſter was: and therefore not onely to *Zacheus*, but euen to his whole houſe Saluation is promiſed, becauſe the whole Family reioyced at Chriſt his comming. Let rich men learne of *Zacheus* to entertaine Chriſt in his needy members, and let rich mens Seruants learne of *Zacheus* Family, to ſhew themſelues mercifull, like their mercifull Maſters, that they may receiue the reward of mercy and hoſpitality at the laſt day. *Come, yee bleſſed, for I was harbourleſſe, and yee tooke me in.* Generally, as *Zacheus* receiued Chriſt: ſo let euery one that is able, be glad to diſtribute to the neceſſity of the poore Saints: if we haue much, let vs giue plentifully: if we haue little, let vs giue gladly of that little: if wee be not able to giue a penny, yet haply we may affoord a morſell of bread: if not that, yet there is none ſo needy, that cannot giue a cup of cold water: and euen ſo ſmall a gift ſhall not loſe his iuſt reward, *Matth.* 10. 41. *Zacheus* receiued Chriſt into his heart, but many amongſt vs are ready to driue Chriſt out, and to receiue Satan in ſtead of him: *Zacheus* receiued Chriſt into his houſe, but there are many rich men amongſt vs, that like *Dives*, *Luke* 16. will not affoord poore *Lazarus* the crummes that fall from their Table: but as the Damſell, *Acts* 12. opened not the doore for ioy when ſhee heard *Peters* voyce; ſo by contrary, theſe men for very griefe ſhut their gates, when they perceiue a Begger there. Finally, *Zacheus* was ioyfull when he entertained Chriſt, but many amongſt vs are ſorrowfull when they ſhould releeue the poore, like churliſh *Nabal*, 1. *Sam.* 25. that reuiled *David*, when he ſhould haue releeued him.

Mat. 25.

So

So long as *Iob* proſpered, he kept a worthy and a worſhipfull houſe, hee ſuffered not the ſtranger to lye in the ſtreets, but opened his doore to the Trauailer that went by the way, *Iob* 31. 32. But now many Gentlemen of the Country are content to ſuffer the Stranger, the Fatherleſſe, & the Widdow, not onely to lye, but euen to ſtarue and dye in the ſtreets with hunger and cold, and neuer receiue them to houſe or harbour, nor affoord them any reliefe or ſuccour. But as the voice of *Abels* bloud did cry from the earth to God for vengeance againſt his brothers cruelty: ſo the voice of the poore and their pittious cries, ſhall enter into the eares of the Lord, and their guiltleſſe bloud (which is powred forth in euery place without all compaſſion) ſhall pull downe haſty and ſudden vengeance from Heauen, vpon the heads of thoſe vnmercifull Cormorants, vnleſſe while this time of mercy laſteth, they ſhew mercy to their diſtreſſed Neighbours. *Gen.* 4. 10.

Thus you haue heard how *Zacheus* behaued himſelfe in entertaining of Chriſt: now you ſhall ſee the behauiour of the Phariſes in diſdaining at Chriſt. *When all they ſaw it, they murmured, ſaying, that he was gone in to lodge with a ſinfull man.* Before, they hated *Zacheus* for his vices, becauſe hee was couetous: now they enuie him for his vertues, becauſe hee was giuen to hoſpitalitie. For the wicked will haue alwaies ſomething to find fault with in the Children of God, like the Sonnes of *Iacob*, *Geneſ.* 37. that hated their Brother *Ioſeph* becauſe of his Dreames: and like *Saul* that vnhappy King, that enuied *Dauid* for his happy Victories, 1. *Samuel* 18. 29. Thus the wicked, when they cannot charge the godly with any grieuous crime, they beginne to grudge at their well-doing: and therefore not onely *Zacheus* is hated for receiuing of Chriſt, but Chriſt is hated alſo for being his gueſt: When they could not accuſe Chriſt for ſinne, they accuſe him companying with Sinners: For they muſt ſtill bee accuſing

ſing ſome or other, for one thing or other, like their father the Deuill, that both by name, *Reuel.* 12.10. and by nature, *Iob* 16.7. is a continuall accuſer of the Brethren. It had beene the duty of the Phariſes to haue receiued Chriſt, and made much of him as *Zacheus* did: but they are ſo farre off from entertaining him themſelues, that it grieueth them to ſee *Zacheus* giue him entertainement. And ſurely, ſuch is the peruerſe nature of the wicked, that they will neither receiue the grace of God when it is offered them, nor willingly ſuffer any other to imbrace the ſame: like the wicked Iewes, *Act.* 13.50. that would neither beleeue the doctrine which *Paul* preached, nor could abide that the Gentiles ſhould be brought to the faith of Chriſt. The High Prieſts thought themſelues too high, to haue poore humble Chriſt amongſt them: The Scribes & the Phariſes, in their owne conceit were too good, too wiſe, and too holy to receiue him into their company: and not content to ſequeſter & eſtrange themſelues from Chriſt, they diſdained alſo that he ſhould be conuerſant with Publicans and Sinners, as though he were not worthy to be conuerſant amongſt them.

*Mat.*9.13. If it were the office of Chriſt to conuert Sinners, why ſhould the Phariſes be offended at him, if he were ſometimes conuerſant with Sinners to worke their Conuerſion? If Chriſt were a Phyſician to cure the ſickneſſe of the Soule, that is, to ſaue the people from their ſinnes, why ſhould the Phariſes murmure at him for keeping of companie with *Zacheus*, that was ſicke in Soule? for as it is expedient for the Phyſician to viſit his Patients for their better recouery, ſo it was conuenient Chriſt ſhould viſit Sinners for their ſpeedy Conuerſion. But as the Phyſician that reſorteth vnto ſicke perſons, is not ſtraitway infected; ſo the Soules Phyſician that conuerſeth with Sinners, is not thereby polluted. And therefore, as Chriſt performed his office, though the Phariſes murmured,

*Mat.*9.13.

mured: ſo let the Miniſters of God learne by this example, to performe their duties, though the wicked bee offended. It was the office of Chriſt to call ſinners to repentance, yea, he came to call Phariſe Sinners aſwell as Publican Sinners, if the Phariſes would haue confeſſed themſelues to be Sinners, as the Publicans did, but becauſe they ſtood ſo much vpon their owne righteouſneſſe, and deſpiſed others, therefore Chriſt denounceth ſo many woes againſt them, and preferreth the penitent Publican that truſted in the Lords mercy, before the proud Phariſe that truſted in his owne merits. *Luke* 18. *Mat.* 23.

Though *Paul* was a Phariſe, and the ſonne of a Phariſe, yet he ſhameth not to confeſſe himſelfe one of the chiefe Sinners that Chriſt came to ſaue. So if the Phariſes that murmured at *Zacheus* would haue bin ſaued, they ſhould haue cõfeſſed themſelues chiefe Sinners as *Paul* did. They ſhould not haue accuſed Chriſt for keeping company with Sinners, but they ſhould haue accuſed themſelues for not keeping company with Chriſt. The iuſt man (ſaith *Salomon*) is the firſt accuſer of himſelfe; but the Phariſes are ſo farre from accuſing themſelues, that they began to accuſe *Zacheus* and *Chriſt* together. Thus the Phariſes of our time, that make Religion a cloke to couer their corrupt dealing, haue this property, to thinke other men to bee hainous Sinners, and themſelues only to be righteous: inſomuch as they will not ſticke to ſpeake like that proud people, that was wont to ſay, *Depart from me, for I am holier then thou*; and like the preſumptuous Phariſe, *I thanke God, I am not as others are, Extortioners, Vſurers, Adulterers, Drunkards, or ſuch like, I ſanctifie the Sabbath*, which other men prophane. I frequent Sermons, which they neglect: I reuerence the name of God, which they blaſpheme: I pay tithe, which others with-hold: and faſt oftentimes, which they doe ſeldome, or neuer. Theſe were the ſpeeches of the Phariſes, that liued in the time of Chriſt, whom he ſo often *Luke* 18. *Mat.* 15. 7. *Luke* 11. 44.

Luke 11.1. Acts 26.5. Mat.23.25,27. often calleth hypocrites: and theſe are the ſpeeches of the hypocrites of our age, that ſeeme to liue after the ſtraighteſt Sect of our Religion, *Act.26.* They waſh the outſide of the cup & of the platter; that is, they iuſtifie themſelues, & ſeeme marueilous holy in the ſight of men, which can diſcerne by the outward appearance onely: but vnto God that ſeeth & ſearcheth the ſecrets of the hearts and reines, they appeare like painted Tombs, ful of dead mens bones and all filthineſſe: that is, they haue their inward parts full of rauening, and all kind of wickedneſſe. Wherefore, as Mat.5.20. Chriſt ſaid to his Diſciples, *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, you cannot enter into the Kingdome of Heauen:* So I ſay vnto you, that except your righteouſneſſe exceed the righteouſneſſe of theſe Phariſaicall hypocrites, yee cannot be ſaued.

Theſe holy Phariſes did vſe to call the Publicans, not Vſurers, nor Extortioners, as they themſelues were; but by the generall name of Sinners, as though they themſelues were free from ſinne. Thus the Papiſts at this day doe vſe to call the moſt ſincere Profeſſors of the Goſpell, not *Lutherans*, *Caluiniſts*, *Zwinglians*, or *Proteſtants*, as they were wont to cal them: but now they terme vs Heretikes, a name more odious then any other; whereas in the mean ſeaſon, they themſelues are of all others the greateſt Heretikes. So the Atheiſts of our time, when they cannot accuſe the godly that are amongſt vs, of Vſury, or Bribery, or Extortion, or Drunkenneſſe, or any ſuch notorious ſinne, they call them hypocrites, which is the ſumme of all: when as in very truth they themſelues doe beſt deſerue that name: but it makes no matter what they call vs, neyther are wee to bee mooued at their deſpightfull ſpeeches: for as the bitter taunts of theſe murmuring Phariſes, could not hinder *Zacheus* in his Conuerſion: ſo the ſlanders of theſe godleſſe men, muſt not diſcourage the Seruants of God from their good profeſſion. The Phari-

Phariſes did *Zacheus* great wrong for calling him Sinner, when hee had repented of his ſinne: and the Atheiſts at this day doe greatly wrong the true Profeſſors in calling them hypocrites, which haue truely repented of their former ſinnes, and indeuour by all good meanes to lead a godly life. Therefore as *Zacheus* preferd his ſoules health before all their murmuring: ſo it behoooueth vs to looke to our ſoules Saluation, notwithſtanding all the reproches and ſlanders that are deuiſed againſt vs. And as the Phariſes might call *Zacheus* Sinner, but could not hinder his Conuerſion: ſo the malicious Worldlings may take away our goods, or good names, yea, and our liues alſo, but cannot depriue vs of our Saluation.

Wherefore, as our Sauiour ſaid to his Apoſtles, *Feare not them that can kill the body, and then can doe no more:* ſo I ſay vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: ſeeke not to gaine the fauour of the World, for the whole World is not able to ſaue a Soule: but feare to offend him that is able to deſtroy body and Soule in Hell, and ſeeke to pleaſe him that is able to ſaue them both in Heauen for euer. *Mat.* 10.

Now followeth another fruit of *Zacheus* Conuerſion: namely, his good Confeſſion: for as hee beleeued with his heart vnto Righteouſneſſe, ſo hee confeſſed with the mouth vnto Saluation. When *Zacheus* was mocked of the Phariſes, it ſeemeth that hee ſhould ſtoope downe for ſhame: but when hee was thus reprooued and reuiled by them, the Scripture ſaith, that hee ſtood vp, in ſigne of gladneſſe. As the Apoſtles went away reioycing, that they were counted worthy to ſuffer rebuke for the name of Chriſt: ſo *Zacheus* the Publican went forth reioycing, that hee was reproched for the cauſe of Chriſt. Before, *Zacheus* was a Publican, and therefore ſtood in ſinne very dangerouſly, like the houſe that is *Rom.* 10. 10. *Acts* 5.

builded

builded vpon the ſand, ready to be ouer-turned with euery Tempeſt: but now *Zacheus* is become a true Chriſtian, and therefore ſtands in righteouſneſſe very ſafely; like the houſe that is built vpon a Rocke, free from any danger of falling.

Luke 6.48.

Behold, Lord, the halfe of my goods, &c. There are two parts of this Confeſſion. The firſt, is his gift to the poore. The ſecond, is the Reſtitution of his vniuſt gotten goods. Before, *Zacheus* was an Oppreſſor of the poore, now hee is a great Benefactor to the poore: before, he was an Encrocher vpon other mens goods; now hee is a Diſtributer of his owne goods: before, hee was a Receiuer and a Taker, now he is a Reſtorer and a Giuer: neither doth he giue ſparingly, but he giueth liberally, laying vp a good foundation againſt the time to come.

1.Tim.6.
Mat.13.

Now hath *Zacheus* found that precious Pearle, and for ioy thereof, he is content, not to ſell, but to giue all that hee hath, to enioy the ſame. When the rich Ruler (in the former Chapter) was willed to ſell all that hee had, and to giue it to the poore, he went away very ſorrowful; for he was very rich: but *Zacheus*, perhaps as rich as he, is content, of his own accord, & vnbidden, to beſtow halfe his goods vpon the poore, and that with a cheereful mind. If *Zacheus* had giuen onely the third part of his goods, no doubt but Chriſt would haue accepted it, for he accepted the Widdowes Farthing, becauſe it was giuen with a willing minde: but if hee had giuen all his goods to feed the poore, as the Phariſes gaue their almes, to bee ſeene of men: yea, or his body to be burned, as ſome Romanes haue done to get renowne, it ſhould haue bin to no purpoſe, becauſe it was done to a wrong end.

Luke 18.

Luke 21.

1.Cor.13.

Now, as *Zacheus* was rich in the goods of this life, ſo was hee rich in faith alſo: neither was it an idle or dead faith that *Zacheus* had, but it was a fruitfull and liuely faith, a faith that worketh and laboureth by loue, ſuch

Gal.5.6.

as

as is required at the hands of Chriſtians. Saint *Iames* ſaith, *Shew mee thy faith by thy works.* And heere *Zacheus* doth ſhew his faith by his works. Before, he was exerciſed in vngodly works, which are the fruits of Infidelity: but now he is exerciſed in the works of mercy, which are the fruits of a liuely faith. *Zacheus* is very liberal in releeuing the poore, but he is liberall of that which is his owne: ſo there are many now adaies that are very liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered ſtrange fire vnto the Lord, ſo theſe men offer ſtrange goods vnto the Lord. There are ſome amongſt vs, that thinke to make amends for their vniuſt dealing, by giuing part of that to ſome good vſes, which they haue gotten by bad meanes; if they haue gotten a pound by Vſury and Oppreſſion, they are content perhaps to giue a penny to relieue the poore. But as it was not lawfull for the Iſraelites to bring the price of the hire of an Harlot into the houſe of the Lord, ſo is it not lawful for vs to apply the gain of our il gotten goods to the ſeruice of God. *Leuit.* 10. *Deut.* 23.

The halfe of my goods I giue, &c.

Zacheus ſaith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when he can keepe them no longer: but he ſaith, *I giue*; to ſignifie, that his will is his deede, and that he meaneth not to take any dayes of payment for the matter. For as before he ranne apace to ſee Chriſt, and came downe haſtily to entertaine Chriſt in his owne perſon; ſo doth he here giue quickly to relieue Chriſt in his needy members. This is *Zacheus* laſt Will and Teſtament that he maketh before his death, and ſeeeth the ſame proued and performed before his eyes. If therefore wee deſire to doe any good to any of our poore Brethren, let vs learne of *Zacheus* to doe it quickly, while we are aliue, for time will preuent vs, and death will preuent vs. I know there would be many that would

be willing to giue ſome part of his goods to the poore before their death, as *Zacheus* did, but that they know not what neede themſelues may haue thereof before they dye; & therfore, for the moſt part, they wil hardly forſake or leaue their goods, til their goods forſake & leaue them. But herein they ſhew themſelues to doubt of Gods prouidence, and as it were to diſtruſt of his payment, who hath promiſed to repay whatſoeuer is giuen vnto the poore, as it were lent vnto himſelf, & that not ſecretly, though they did their almes neuer ſo ſecretly: but the Lord wil reward
Pro. 19. 17. them openly, as our Sauiour ſpeaketh, *Mat.* 6. The wiſe Preacher, *Eccl.* 11. willeth vs to caſt our bread vpon the waters; that is, to be liberall to the poore, whoſe watery eyes bewray their great neceſſity: or (as others expound it) to hazard and aduenture ſome of our goods vpon our needy brethren, as Marchants doe aduenture their goods vpon the Seas: for although they may ſeeme to be in great perill & danger of periſhing in the waters, yet commonly it falleth out, that by the bleſſing of God they returne with greater profit. So, albeit the reliefe that is beſtowed vpon our diſtreſſed Neighbours, may ſeeme to be loſt; yet, as the wiſe man ſaith, after a time we ſhall find it
Pſalm. 133. again: & as the precious oile deſcēded from *Aarons* beard to the skirts of his clothing; ſo certainely the oyle of
Luke 10. Mercy and Charity, which we powre into the wounds of our diſtreſſed brethren, ſhall deſcend into our owne
1. *King.* 17. ſoules. And as the Widdowes oyle was increaſed in the Cruſe, becauſe ſhee relieued the Lords Prophet, ſo ſhall this precious oyle, beſtowed vpon the poore, be returned vpon our heads in great meaſure. Thus is *Zacheus* liberall as you ſee: for he giueth away halfe his goods: but he giues it not to the rich, that might giue to him againe; but he giues it to the poore that cannot requite him: to teach vs vpon whom we ſhould beſtow our almes. As God, that is rich in mercy, giueth all things

vnto

vnto vs that cannot requite him: ſo the rich men of this world (if they haue any ſparke of mercy in them) ſhould giue vnto the poore that cânot requite them. But amongſt vs, in euery place almoſt, it is farre otherwiſe: for if any thing be to be giuen, not they that are pooreſt & ſtand in greateſt need, but they that can make beſt friends are beſt preferred. Thus *Dines* is ſtill enriched, and *Lazarus* is ſtill reiected. If we ſend to a great man, we ſend an Oxe for a preſent; but if we ſend to a poore man, we ſend a Cruſt for an almes. Therefore, as Chriſt ſaid to the Iewes, that the Niniuites ſhould riſe in Iudgement againſt them, becauſe they repented at *Ionas* preaching: ſo it may be ſaid vnto vs, that *Zacheus* ſhall riſe in iudgement againſt vs, and condemne vs: for hee ſhewed great mercy vpon the poore, but we are void of all compaſſion. *Luke 16.* *Matth. 12.*

Thus you haue heard the firſt part of *Zacheus* confeſſion, wherein you ſee his liberality to the poore. Now you ſhall heare the ſecond part of his confeſſion, wherein he promiſeth reſtitution of his vniuſt gotten goods. Before, *Zacheus* gaue to the poore the halfe of that which was his owne: now hee reſtoreth that which is none of his, to the right owners. And becauſe hee had detayned their goods ſo long, to their great loſſe and hinderance, therefore hee doth not onely reſtore the principall, which hee had taken from them; but he alloweth them their coſts and dammages they had ſuſtayned. As *Ioram*, King of Iſrael, cauſed to bee reſtored to the Shunamite her houſe and land, and all the fruits and profites of the ſame, which were wrongfully kept from her ſeuen yeeres together: ſo *Zacheus* the Cuſtomer reſtoreth to thoſe that hee had oppreſſed, their goods which he had gotten from them, by fraudulent dealing, with all the fruits and profites that might come thereof, during the time of his vniuſt poſſeſſion. So liberall was *Zacheus* to the poore, that hee gaue them halfe his *2. King. 8.*

goods: and ſo little got *Zacheus* by his Vſury & Oppreſſion, that for euery penny he reſtored foure. If the Vſurers and Extortioners of our time would reſtore fourefold for that they haue wrongfully gotten, I feare they would haue but a ſmal halfe to giue to the poore, and but a little left to help themſelues. There was no law to compell *Zacheus* to make ſuch reſtitution, except he will confeſſe himſelfe to be a thiefe, becauſe he was an Vſurer, and then the law of God requireth ſuch reſtitution. And ſurely *Zacheus* ſeemeth after a ſort to confeſſe his theft, becauſe he promiſeth foure-fold reſtitution. If a man had ſtolne a ſheepe, the Law of God requireth that he ſhould reſtore foure ſheepe for one: & the ancient Romans had this law, that Vſurers ſhould forfeit foure times ſo much as they tooke for Vſury. If the ſame law were now to vſe againſt our theeuiſh Vſurers, as it was ſometime among them, we ſhould not haue ſuch complayning of the poore both in Priſons & Streets. But if theſe great theeues (I meane our Biting Vſurers) that rob and ſpoile without ceaſing when they haue no need, might find no more fauour then thoſe petty theeues, which rob and ſteale ſometime, when they are driuen thereto by extreme neceſſity, then ſurely, the Common-wealth would ſoone be disburdened of that peſtilent brood of Catterpillers, wherewith it is peſtered. I wiſh them betimes to looke to their owne eſtate, and with *Zacheus* to forſake their damnable Trade. If they haue liued hitherto by the gaine of Vſury, let them now lament their ſinne, and call to God for mercy and forgiueneſſe: let them make reſtitution of that they haue wrongfully taken, and grieue that they haue ſo long detayned that which is none of theirs. For as no ſinne is pardoned without repentance to God, ſo Vſury is not pardoned without repentance to God: and as the ſinne of theft is not remoued, before reſtitution be made to men, (if the party be able) ſo the ſinne of Vſury (which is a ſe-

Exod. 22. 1. 2. *Sam.* 12.

cret

cret theft) is not remitted, before restitution be made to those that are oppressed & spoiled by this secret theft. Thus you haue seene how *Zacheus*, that was once a hoorder of his goods, as our rich men are, is now a liberall disposer of his goods, as I wish they were. He that lately was a camel laden with riches, & therfore vnapt to go thorow a Needles eye, hath now like the Camell cast off his rich lading, & therfore may enter in at the narrow gate. Some rich men would rather haue lost their liues, then forgone their goods, & for half that losse would haue proued very pensiue: but this was the ioyfullest newes that euer came to *Zacheus* house, sweeter to him then all his gold and siluer: that whereas before, he was in the state of dānation, now saluation is promised to him & his house: and whereas before he was the seruant of Satan, now he is become the child of *Abraham*. Now *Zacheus* house is become Gods house, and *Zacheus* himselfe is the son of *Abraham*; and therefore no cause why Christ should not resort to *Zacheus* house. As Christ said to the penitent Thiefe, *This day shalt thou be with me in Paradise*: So hee saith here to the penitent Publican, *This day saluation is come vnto thy house, and this day thou art become the child of* ABRAHAM. Christ loues not to be long in any mans debt: for as he saith to ZACHEVS, *To day I must abide at thy house*: so he saith to the same *Zacheus*, To day and henceforth for euer, thou and thy house must abide with mee in heauen. Here is a happy change; in stead of a little worldly treasure, subiect to losse by Theeues, and to spoile by rust and moths, to haue all store of heauenly treasure, which neither Theeues can steale, nor Canker can corrupt: in stead of an earthly house, subiect to fire and falling, to haue a house giuen of God: not made vvith hands, but eternall in heauen, 2. *Cor.* 5. 1. Who vvould not rather choose with *Zacheus* to giue halfe his goods to the poore, that he may be an Heire of saluation, and

Matth. 19.

Matth. 7.

Luke 13.

Matth. 6.

the ſonne of *Abraham*, to reſt in his Fathers boſome, then with *Dives* to keep al from the poore, & be tormented in
Luke 16. thoſe eternall flames? That rich glutton, that denyed the crums from his table, challenged *Abraham* for his father, but hee was refuſed, becauſe hee had not the faith nor workes of *Abraham:* but *Zacheus*, though by nature hee
John 8.39. were not the child of *Abraham*, yet by grace he is become
Rom. 4.12. the child of *Abraham*, becauſe he walked in the ſteps of that faithfull Father. *Abraham* beleeued before he was circumciſed, ſo *Zacheus* beleeued before he was circumciſed. As *Abraham* left his Countrey, and all that he had, when God called him; ſo *Zacheus* left his office, and the
Gen. 32.1. moſt part of his riches, when he was called by the Son of
Acts 7.3. God: & as *Abraham* deſired to ſee the day of Chriſt, and ſaw it, and reioyced: ſo *Zacheus* deſired to ſee Chriſt, &
Iohn 8.56. ſaw him & reioyced. Now is *Zacheus*, a Gentile, become the child of *Abraham:* & not only he, but his whole houſe alſo is become the houſe of *Abraham*; for when *Zacheus* is conuerted, his whole houſe is conuerted. As the Maſter is, ſuch are the ſeruants; if he be godly and religious, they proue godly and religious: if he be an Atheiſt, they proue Atheiſts likewiſe. Therefore keepe no company with the wicked, for it is moſt pernicious: but aſſociate thy ſelfe with thoſe that feare the Lord, that thou alſo
Pſal. 18. maiſt learne to feare the Lord: who for his mercy graunt that we may with *Zacheus* be deſirous to ſee Chriſt, ioyfull to receiue Chriſt, liberall to relieue the members of Chriſt, and readie to make amends when we haue wronged any of our Brethren, that ſo with *Zacheus* we may be heires of ſaluation, and the true ſonnes of *Abraham*, to raigne with Chriſt in heauen for euer, by the meanes and merits of him that dyed and roſe againe for vs. To whom with the Father and the holy Ghoſt be all glorie.

AMEN.

FINIS.

THE SWEET SONG
OF OLD FATHER SIMEON, in two Sermons.

LVKE 2. VERSE 29, 30, 31, 32.

29. *Lord, now lettest thou thy seruant depart in peace, according to thy Word.*
30. *For mine eyes haue seene thy saluation.*
31. *Which thou hast prepared before the face of all people.*
32. *A light to be reuealed to the Gentiles, and the glory of thy people Israel.*

THis is the sweet Song of old Father SIMEON, wherein is set forth the Ioyfull and Peaceable death of the righteous, after that they haue embraced Christ Iesus, with heart and minde vnfaynedly, as he did, seeing their death is to be the beginning of a better and more ioyfull and pleasant life then the former.

But before wee proceede further in it, let vs heare a little of that which went before. The Euangelist saith, *Verse* 25.

And behold, there was a man in Ierusalem, whose name was SIMEON: *this man was iust, and feared God, and wayted for the consolation of Israel, and the holy Ghost was vpon him. And a reuelation, &c.*

Simeon feared God. Religion may well be called feare, for there is no Religion, where feare is wanting: for the
Prou. 1. 7. feare of the Lord is the beginning of wisedome: and this priuiledge hath God giuen to those that feare him, that they need to feare nothing else.

And wayted for the consolation of Israel.

Simeon also wayted for the consolation of Israel, vntill he had embraced in his armes him whom he so long longed to see and feele. How many Wayters be there in the world? yet few wait as *Simeon* did: but some wait for Honours, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Money, some for a deare Yeere, & some for a golden Day, as they cal it: but *Simeon* wayted and expected with many a long looke, vntil he had seene and embraced Christ Iesus, the light of the Gentiles, the glory of Israel; the saluation of all that with a faithfull and zealous affection & loue doe wait for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not already wayted, neither embraced him as *Simeon* did.

And wayted for the consolation of Israel.

Faith, in all afflictions, doth lift vp her head, waiting in assured hope, beyond al hope; and seeing the clouds scattered ouer her head, yet shee is euer comfortable to her selfe, saying: Anon it will bee calme: and although all the friends in the world doe faile, yet it neuer fayleth nor faynteth, but euer keepeth promise in that which by the verity of the Spirit of God it assureth, vntill her ioy be
Rom. 9. 6. fulfilled. *All are not Israelites that are borne of Israel. Simeon* was an Israelite indeed, for he wayted for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

26. *And a reuelation was giuen him.*

If we wait as he did, the Spirit will assure vs, as it did him,

him, that we shal see God before we die: & they that long in faith to see the ioyes of heauen, the Spirit assureth and promiseth faithfully vnto them, that they shall see it.

27. *And hee came by the motion of the Spirit into the Temple.*

Simeon came into the Temple, at this time, by the prouidence of God. The worldlings wil cal it chance, but the Euangelist would not chop that in, becausе it is manifest, that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidence *Rebecca* came forth to wait on her fathers Cattell, when *Abrahams* seruant prayed, and looked for her comming, that he might take her for *Isaac* to marry withall. By this prouidence *Saul* was anoynted King by *Samuel*, when he had no such thought in his heart, but went about seeking for his fathers Asses that were lost.

Prou.16.13. *Matth.10.39.* *Gen.24. 14,15, 16,17,18,19.* *1.Sam.9. 20, & 10.1.*

And he came by the motion of the Spirit.

The Deuill led Christ vnto the top of an high Mountayne, that hee might shew him the glory of the World, which deceiueth vnstable minds: so would hee doe you, if you would be led by such a guide: but I would not haue you to marke the vaine motions of such a spirit; which leades to nothing but to vanitie and pride: for after he hath led you to the top, and allured you by carnall pleasures as much as hee can, if you then fall downe to worship *Mammon*, and embrace the World, the same spirit will afterward leade you, nay, rather cast you downe from the top of al vnto hel. Therefore, I beseech you, and heartily intreat you, that you would bee the Seruants of God, and Seruants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will that you can refraine, but all those good things, which you would, were done by you, and goe thither whither you would come; for all would come to heauen, but all will not go to heauen. If you will all heare, I will teach you all: yea,

I will

I wil vndertake this: heare and marke my words, and you ſhall be led by the power of the Spirit to our Lord Ieſus Chriſt. And I pray to the Lord, that I may neuer preach to the condemnation of any among you all, yea, I wiſh that euery one of you were more zealous & more godly then my ſelfe. But to whom ſhall I compare you? euen to the vagabond Iewes, of whom *Luke* mentioneth in the
Acts 19.1. *Acts*, that they tooke vpon them to adiure euill ſpirits by
14. the name of Ieſus, whom *Paul* preached, to whom the
15. euill ſpirits anſwered, ſaying: Ieſus we know, and *Paul* we
16. know, but who are ye? and thoſe which had the euill ſpirits, ran vpon them and ouercame them, ſo that they fled out of that houſe naked & wounded: and thus the Deuill preuayled againſt them at that time, becauſe they ſought to work with anothers inſtrument, and preuaile with anothers weapon. If they would haue ſaid, In the name of Ieſus whom we preach, they might haue preuayled; but they thought it ſufficient that *Paul* preached him, though they neuer profeſſed him. And ſo wee leane vpon anothers ſtaffe, and thinke to be ſaued, becauſe God ſaueth others. We ſhalbe dealt withall as were thoſe vagabond Iewes: for he will anſwere: ſuch I know, and ſuch I know; but who are yee? Therefore it behoueth vs all to pray vnto the Lord, that he would furniſh vs with weapons, to encounter againſt al the euil motions of the ſpirit of Satan, that we may ouercome, & not be ouercome and put to flight, like thoſe vagabond Iews; but that we may haue oile alwaies in our lamps burning, & alwaies armed with watchfulneſſe againſt our enemy, leſt Satan ſteale vpon vs vnawares, in the darke, and leade vs to fulfill his luſts, and ſpoile vs, and ſtrip vs, and leaue vs ſtarke naked.

27. *And he came by the motion of the Spirit into the Temple, &c.*

If wee would thinke that his Spirit doth leade vs into the Temple, we would marke very diligently the motions thereof

thereof when wee are there, whether it ſpeaketh to vs in our owne ſoules, by the mouth of the Miniſter of God, who is the Miniſter, not of the Letter, but of the Spirit and grace of God.

28. *And when the Parents brought in the Child Ieſus, to doe for him according to the cuſtome of the Law.*

28. *Then he tooke him in his armes.*

Happy *Simeon* embracing Chriſt, but not happy that he embraced him with his hands, but therefore happy, becauſe he embraced him in heart. Happy are they & bleſſed which ſee the things that ye ſee, & the eares that heare the things that ye heare, ſaith Chriſt; but curſed are we, that hearing and ſeeing doe not repent: for we cannot be bleſſed by hearing and ſeeing only, vnleſſe we heare and ſee with profit, ſo that we in hart embrace Chriſt. But we wil obiect, that we are Iſraelites, and are circumciſed, and haue receiued the Sacrament of Chriſts bloud, that wee might be his people, and he our God: but this wil not excuſe vs, nor make vs ſeem any thing better in the ſight of God, but rather worſe, if we haue not ceaſed to embrace the world, to embrace vanities, and haue vnfaynedly embraced the Word of God, and alſo the Lord Ieſus Chriſt. For it is ſaid, that Chriſt came amongſt his owne, and his owne receiued him not: but therefore accurſed are ſo many of them as reiect their owne ſaluation, which being freely offered vnto them, wil not ſtretch forth their hands to receiue it: that is, wil not attẽd with their eares to hear it, or at leaſt will not enlarge their hearts to embrace it.

Matth. 13. 16.

Ephes. 4. 20, 22, 23, 24.

Iohn 1. 11.

And prayſed.

If *Samuel* had heard the firſt time that God called him, then God needed not to call him the ſecond or third. If *Peter* had markt the crowing of the Cock at firſt time, as he did at the third, the Cock needed not to crow thrice.

Luke 22.

Now therefore, when you heare the ſame ſound againe, which you haue heard before, remember now that the

Cock

Cock croweth the second time: for you know what discommoditie doth come by negligence, & what commoditie by attention: for if you attend and follow, Iustice shall be swallowed vp of Mercy.

SIMEON *prayſed God.*

Simeon was thankefull. Here is the example, but where be they that follow it? If nine Lepers be cleanſed, yet but one returneth to giue thanks, then one is all. Vnthankefulneſſe is the firſt Gueſt that ſitteth at the table; for ſome wil not ſtick to ſay, that they neuer ſaid Grace ſince they were children: but if they had ſaid, they neuer had grace ſince they were children, I would rather beleeue them. Doe you not ſay, *Giue vs this day our daily bread?* If you doe, for ſhame ſay ſo no more, begge no more at Gods hands, vntil you be more thankefull for that you haue receiued. For, behold, the heauens frowne vpon you for your ſinnes, and the earth denyeth her fruit, and is become barren, becauſe of your vnthankefulneſſe.

Leuit.26.16.

And prayſed God, and ſaid, &c. Here *Simeon* prayed and prayſed God, yet but in few words, for God delighteth not in much babbling: hee prayed not like the Ethnicks, the Phariſes, or the Prieſts of *Baal*; but *Simeon* prayed with the heart like *Moſes*, and was heard.

And ſaid. He ioyfully praiſing God, ſpake, yea ſweetly as it were ſung it. Though you ſing all *Dauids Pſalmes* ouer, and haue not *Dauids* ſpirit, it profiteth nothing: and though *Dauid* was heard when hee ſung them, yet you cannot be heard. Therefore let vs pray ſo, that our praiers may be heard. But we cannot with the heart: and ſo that we may be heard pray, if vvee turne away our eares from the Word; for ſo doing, whatſoeuer prayers vve make, they are abominable. Therefore let vs heare ſo, that hearing we may profit by it. Let vs not heare ſtill ſo vnprofitably as we were wont to do: if we doe, it ſhal be required at our hands. Doe you thinke, you ſhall neuer be called

Prou.28.9

led to account of that which I haue preached vnto you: And therefore as soone as ye are gone out of this place, all is shut vp, & all is forgotten; God is exempted from your mindes? Our Sauiour Christ saith, The word I speake vnto you, shall iudge you at the last day. *Mary* is commended for that she heard our Sauiour very diligently, laying vp his words in her heart: & *Iacob* was wiser then all his children, in that hee remembred the dreame of *Ioseph* vntill he saw it fulfilled. Those that loue the Lord with an vnfained loue, do gladly heare his voice, and become obedient. *My sheep heare my voice*, saith Christ; & they that loue the Arke as *Dauid* did, will dance about the Arke as *Dauid* did, and that with ioy and glaunes. *Isaac* was a good man, his name signified laughter, whereby was shewed what ioy and laughter there should bee about Christ Iesus, for he was the figure, the truth was Christ himselfe. The Virgin sung when shee knew that shee should beare him; the Angels sung ioyfully when he was borne, and *Simeon* sung when he was brought into the Temple.

Iohn 12. 48. *Luke* 10. 41. *Iohn* 10. 27. 2. *Sam.* 6. 14. *Gen.* 21. *Luke* 2. 46. *Luke* 2. 13. 14.

If *Simeon* had not longed, and so waited for the consolation, should hee now haue had this ioy and exultation? he could not haue felt it; for as our desire is, so is our ioy. And surely, therefore we receiue not sound comfort, or feele small ioy by the preaching of the Gospell, because we with longing wait not for it, we haue no liuely desire of it, we hunger and thirst not after it.

Lord, now lettest thou thy seruant depart. *Simeon* waiting for the consolation of Israel, longing to see the Sauiour, was like the Hart, panting for the water brooks, til he had beheld his best Beloued: but as soone as he had taken him in his armes, whom his soule desired to see, hee so thirsted for death, that hee thenceforth thought of, sought after, besought God for nothing, but to leaue this life, & hence to depart: for he forthwith singing, prayed; *Now lettest thou thy seruant depart.* But doe you (say some) commend

mend him herein? did he well? May not any man desire death? may not the fastned Ship in a strange Land desire to be loosed, to hasten to his longed for Port at home? may not a man, imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his owne Country, in freedome to liue amongst his sweet friends? Are we not strangers here, and by vnpeaceable most deadly enemies, our owne Flesh, the World, & the Deuil, held prisoners in the chaines of sin, and manifold infirmities? and is not our home heauen, and the Saints and Angels our most deare friends? No maruell then that *Simeon* here desireth to be loosed, or let depart. And *Paul* professeth, he desireth to be dissolued or vnlooſed, as ships in a strãge land fastned, as strangers amongst cruell enemies imprisoned. They were vnnaturall if they did not; it were vnreasonable to require they should not: for wee not onely may thinke it lawfull, but must also acknowledge it, euen a necessary duty to desire death. For is there til then in vs any perfect, yea, any pure obedience of God? Doth not sin as long as this life lasteth, dwel in our members? Is there any passage to the perfect life, but by the first death? The Fish, which is take in the net out of the sea, struggleth to get in again: and *Adam* thrust out of Paradise, would faine haue beene within againe: how much more should we be desirous to be settled in the true Paradise, in assurance neuer to be put from thence? Therefore, also it is not onely our duty to desire death, but also as soone as any cleerely seeth Christ, presently he desireth to dye. For though his state be neuer so pleasant, though his life be most delightfull, though he excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceede all that euer were: yet at the sight of Christ hee euen reioyceth to forgoe all, the loue of the World falling away like the Mantle of *Elias*, when hee was rapt into heauen, and so cryeth with the Apostle, *I desire to be dissolued*; that he may

Phil. 1. 23.

may bee with Christ. For Christ is light, and as soone as they see him, they see also themselues, and the worlds false happinesse; his glory, and their shame and filthinesse: which maketh them wish for death, that they may cease to sinne against God, and perfectly please him, and enioy true happinesse with him: for all sinne is bloud in their eyes, and all worldly pleasures vanities.

But why then (say you) haue *Heman* the Ezrachite, *Psal.* 88. 15, 16, 17, and *Ezekiah* that godly King, *Esay* 38. 10, 12, 13, 14, and that man after Gods owne heart, the sweet Singer of Israel, *Dauid*, *Psal.* 6. 4. & 30. 8, 9. so prayed, and taught others to pray against death? Why? Because they all were, and would haue others to bee in the feruent loue of God, both to dye, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrēs soules, and aduance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all euill, enioying all good, with him most blessedly liue. For not onely the Apostle *Paul*, but all these, and whatsoeuer are grounded in the faith of Christ, but especially all that haue strong hope to aduance the honour of God, are in a strait, as the Apostle speaketh, *Philip.* 1. 23. and crusht on both sides, euen with two contrary desires: to be with Christ, which is best of all for themselues; and to continue amongst men, which is most needfull for them. So that this remaineth a manifest most necessary duty, and of all, that haue truely, as *Simeon*, beleeued in Christ, performed: namely, thenceforth still to desire death, though they also withall desired, life for others, death for themselues.

Psal. 6. 10. & 36. 10. & 88. 11, 12, 13. *Esay* 38. 11, 12. *Phil.* 1. 23, 24.

Yet, all that desire death, performe not a duty: for the wicked often desire to dye, but not duely: for, though they wish sometimes for it, and bee willing also to abide it: yet doe they not in heart desire it, because they thinke

it

it not a thing in the ordinance of God good, and that for them, but vtterly hate it, holding it an extreme euill. For they acknowledge, as the truth is, it will depriue them of all their delights which heere they desire, and they cannot but at least feare, it will take from them all pleasure, and bring them to easelesse, and yet endlesse paine, and torments intolerable, and yet vnspeakeable: For, the sentence of the vnchangeable God is already giuen;

Reuel.21.8. The fearefull, and vnbeleeuing, and the abominable, and Murtherers, and Whoore-mongers, and Sorcerers, and Idolaters, and Lyers, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death. And the iust Iudge shall say to all wor-

Mark.9.43.44. 48. kers of iniquity, Goe yee accursed into hell fire, prepared for the Deuill and his Angels: hell fire, where the worme neuer dyeth, and the fire neuer goeth out. Wherupon, this

Esay 57. the Prophet auoucheth, *There is no peace to the wicked, saith my God.* For in their strong hope they feele a stinging feare, their greatest confidence is not without trembling of conscience. Therefore, fearing the euent of death to be for them (as indeede it is) most horrible, they vtterly abhorre it, they detest it extremely. How then (say some) should they seeke death so eagerly? How should they murder themselues so willingly? They doe it not altogether willingly, but wittingly; not freely, but forced with feare of some supposed greater euill: The troubles of this world, the anguish of body, the horror of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferre death before life, lesse willing to liue in vexation, then dying to try, whether they shall feele what they feare, euen deserued damnation: for they are neuer willing to die, but vnwilling to liue often, & so worke themselues endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how dye they,

when

when they moſt voluntarily bereaue themſelues of life? not in loue of God, longing to pleaſe him, performing all ſeruice to him: but eyther in paine of body, or elſe anguiſh of minde, either raging that they cannot ſatisfie their luſts, or haue loſt outward things immoderately loued: or fearing if they dye, deſerued torments: if they liue, they ſhall eyther continue in felt horror, or loſe hoped for honour: either impatient of Gods rod, fretting againſt him that they ſo heauily feele his fury, and cannot fiercely fulfill their malicious mindes, or freely feede on the reſt of their fleſhly luſts, or impotent in their deſire of ſome falſe fondly conceiued good, hoping with dreadfull doubting, by death to better their ſtate, they chooſe rather to prooue the truth of Gods threats, and of the terrors of their trembling mindes, then in life to remayne any longer, rather abhorring life, then any way truely deſiring death. Therefore, in that *Simeon* duly deſired death, that which wee heard of *Simeon* in the beginning is prooued true, to wit, that he was *iuſt and feared God.*

For none but the truely religious, none but they that by faith are aſſured they are before God righteous, can rightly deſire death. For who would deſire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge ſoeuer they haue, cannot be in better caſe dead, then they are now in liuing, though moſt miſerably payned: nay, they cannot bee without iuſt feare, when they forgoe this life, to feele for euer the ſecond death. But the faithfull hauing their conſciences quiet and alſo ioyfull in Chriſt, free from the feare of that death they haue deſerued, and aſſured by death to paſſe to that life which God to all faithfull hath promiſed, earneſtly wiſh to dye in feruent loue of God, and zeale of his glory, that ſo they may ceaſe from offending their good God, and neuer ceaſe magnifying

his mercy; ſhewing thereby that they are weary of the ſeruice and bondage of Sathan and ſinne, and aſſured after death to enioy the true Life, moſt fully glorifying God, and moſt perfectly pleaſing him for euer: and therefore alſo they deſire death, not ſhortning their life, but wayting his leaſure and calling, thereby glorifying God, as in their liues they haue done, and ſought to doe.

For man was not borne at his owne will, and therefore may not dye at his owne pleaſure. Therefore they beg it of God, referring themſelues euer to his good will, when, where, and how by death they ſhall glorifie him, ſtill deſiring it, but neuer wilfully procuring it.

If any obiect, that *Samſon* pluckt the houſe on his owne head, as well as on the Philiſtines; we muſt vnderſtand, that *Samſon* was a figure of Chriſt, and therefore as it were offring himſelfe to God a ſacrifice, firſt prayed, and then glorified God at his death, more then all his life, in killing ſo many of Gods enemies. And becauſe they wait the Lords leaſure, they not onely wilfully murder not themſelues, but are carefull alſo leſt fooliſhly vnwittingly they haſten it. For all they are guiltie of their owne bloud, that either by foole-hardy, raſh, or vnwiſe behauing, or with ſurfets, drunkenneſſe, or any intemperate vſing of themſelues, ſhorten their life. Yea, though they tender their liues neuer ſo deare, yet are they guilty, becauſe they willingly vſe the meanes that brings death.

Simeon had ſeene much in his many dayes, but when hee ſaw Chriſt, he was vnwilling to liue any longer to ſee more. His deſire is accompliſhed, his long longing at length is ſatisfied, his feruent expectation with free ioy now fulfilled. It is enough, ſaith *Simeon*, that I haue ſeene my Sauiour: as *Iacob* ſaid, *It is enough that my ſonne Ioſeph liueth.* How much more then ſhould wee bee ſatisfied with this, and in all thankfulneſſe reſt in it, that we haue ſeene Chriſt, not as *Simeon*, in weakeneſſe and baſe-

Gen. 45. 28.

neſſe,

neſſe, but victorious, moſt glorious, ouer Sin, Death, and Hell triumphing, and are more aſſured then *Iacob* was, that hee, not as *Ioſeph* vnder *Pharaoh* in Egypt, liueth, but in heauen with his Father in higheſt Maieſty, raigneth Lord ouer all, hauing all power both in Heauen and Earth? and moreouer, where he is, thither ſhall we come, and be like him, and with him as fellow-heyres raigne in the Kingdome of our Father for euer. *Iohn* 17. 14. 1. *Iohn* 3. 3. *Rom.* 8. 18.

Simeon knew Chriſt as ſoone as he ſaw him, and embraced him as ſoone as he knew him, and enioyed him as ſoone as hee embraced him: ſo ſome know the Word of God as ſoone as they heare it, and beleeue it as ſoone as they know it, and feele the comfort of it as ſoone as they beleeue it. But others heare it as thogh they heard it not, like deafe Adders which ſtop their eares at the voyce of the Charmer. So *Pharaoh* would not heare the voyce of *Moſes*, nor *Baals* Prieſts the voyce of *Elias*: and others though they know it, yet will not beleeue it, as if God were vntrue: ſo all malicious wretches that preferre the pleaſures of ſinne before the glory of God: and others, though they beleeue it, yet can they not either preſently, or when they will, feele the comfort of it, much leſſe the ioy which is offered by it; namely, the heart oppreſſed, the deſolate afflicted ſoule. *Exod.* 5. &c. 1. *King.* 18.

The ſeed is not caſt all on a heape, but it is caſt abroad: therefore, where be the fruits of the Spirit that you haue brought foorth? For the Spirit of God is not like a dead potion in the ſtomacke, which worketh not; neither can we haue this Spirit in vs, and feele it not. For if thou haſt it, it will lead thee as it did longing *Simeon* (as wee haue hitherto ſeene) to the Temple, and when thou art there, it will lead thee to Chriſt, and when thou haſt receiued and embraced him, it will poſſeſſe thee with ioy, and ſo with thankefulneſſe and godly care to keepe him, and to intertayne him, and to be obedient vnto him: nay, alſo with a

longing to be looſed hence, and euermore perfectly to pleaſe him. Therefore, beloued, iudge your ſelues, that yee be not iudged of the Lord.

Thy ſeruant.

The godly would not leaue this priuiledge for all the riches in the world, for that they are the ſeruants of God, fellowes to Princes and Angels, for we ſerue him whom *Dauid*, *Salomon*, *Ezechias*, *Ioſias*, ſerued: yea, to whom a thouſand thouſands, *Dan.* 7. 10. euen innumerable Angels miniſter, *Heb.* 12. 22. euen him who is moſt bleſſed for euer. Euery Seruing-man beares the cogniſance of his Maſter vpon his ſleeue. What then will the Lord ſay, when he commeth and findeth vs marked with the badge of Sathan? Surely he will ſay, Giue vnto Satan that which is Sathans. But all the houſes of Iſrael are ſprinkled with the bloud of the Lambe, and all mourners in Ieruſalem are marked, and all the choſen are ſealed with the ſeale of the liuing God.

Exod. 12. 22. 23. *Ezech.* 9. 4. 11. *Reuel.* 10. 7. 3. 5. 6.

Well was it ſaid, The poore receiue the Goſpell. The young men are more forward in the truth, and more zealous then the aged, the ſonne then his father, the ſeruant then his maſter. Once the younger brother ſtole away the bleſſing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more then he is now? When was he ſo hated and perſecuted as hee is now by *Eſau*? Yet, in the old time, men were more zealous in their age, then euer wee heare of them to bee in their youth; yea, they were zealous in the Lords buſineſſe.

Age hindred not *Noah* from building of the Arke when God commanded him: age hindred not *Simeon* from reioycing and mirth, when he beheld and embraced the Lord Ieſus Chriſt. Then old *Simeon* embraced Chriſt, & he enioyed him with harty ioy in zeale: but now where is old *Simeon*? There be but few of them to be ſeene comming

Gen. 5. 32. & 6. 22.

ming to the Temple to receiue Christ, but now yong men receiue him, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Oneſimus*, and the yong *Infants* begin to ſpeake againe. *Dan.*1.8. 1.*Sam.*2.3; 1.*Tim.*4.12. *Phil.*10. *Mat.*21.15.

The yong haue him, they are zealous, and I hope they will keepe him, though old men neglect him. Satan, thou haſt too much for nothing already.

In peace, &c.

Chriſt brings peace with him, not the peace of the World, but that peace which paſſeth all vnderſtanding, *My peace I leaue with you, Ioh.*14.27. My peace remaine with you, ſaith he. Our peace is laid vp in Chriſt, and all the peace wee haue, wee haue by him, elſe it is not true peace. *Simeon* was iuſt, and feared God in his life, and therefore hee departed in peace: ſo marke the end of the Iuſt, and follow their ſteps, and you ſhall then depart in peace, like the Lambe vpon the Croſſe. *Pſal.*37.37.

Faine would *Balaam* die the death of the righteous, but *Balaam* muſt then liue the life of the righteous: therefore all men looke to this. Happy are they that depart in peace, who when Death ſaith Feare, & the Serpẽt ſaith Deſpaire; they ſay by the ſpirit to the fleſh, Crouch, and bid the Serpent flie, while Death openeth the Priſon doores. *Numb.*23.14.

If the Papiſts would haue men to depart in peace, they would neuer ſay, that thoſe which depart, goe to Purgatorie: for ſo by their owne ſaying, the worſt part is behind. For they affirme, that the paine thereof is farre grieuouſer then any that in this life may be ſuſtained. But againe, ſome ſay, this Purgatory is in the Earth neere to Hell, and ſo it is too farre from Heauen to be ſaued. Some doe ſay, they are puniſhed there by fire; and ſome ſay, by water; and ſome ſay, by fire and water. Some, laſtly, doe ſay, that the good Angels torment; and others ſay, that the euill ſpirits doe it. In this variety of moſt vncomfortable Opinions, how is it poſſible hence to depart in

peace? But we must vnderstand it is a painted Sepulchre, made for the pampering of the liuing, not for the punishing or purifying of them that be dead. For the Locusts of Rome do liue altogether by such Trentals, and by such Traditions; and this is the profitablest dreame that euer any of them dreamed: but it is manifest by the Word of God, that where the tree falleth, there it lyeth, and shall lye for euer. *Dines* and *Lazarus* are dead; and where they are, thither shall we all goe. Sathan hath many sleights to deceiue vs, of which this is one of the greatest, to bring vs from the Word of God, to dreames and Traditions, and things inuented by the braynes of mortall men, which haue not the Spirit of God in them.

Pro. 21. *Eccles.* 11. 3. *Luke* 16. 22. 23.

According to thy Word.

All the seede falleth not into good ground: and therefore, though I haue shewed you it is vngodly, as being not according to the Word, some thinke it but a small matter to say for the dead, Lord, haue mercy vpon them, at least they thinke it is a veniall sin, if it be a sin. But let vs take heed how we make trifles of sins, for there is no dallying with God, who is iealous as a consuming fire, when his people make such small account of his words. Other demand, whether it be not better to say, God be with them, then the Diuel be with them? both which are naught, and to be eschewed. And herein they aske this question like a thiefe, who hauing robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith; Is it not better to rob him, then to kill him? as though he must needes doe one of them: then what a shameleſse answere is this? for it is manifest, that of two euils none is to be chosen.

Heb. 12. 29.

Some will say, It is a testimony of our good will. To such we must reply, saying; So it is a testimony of your ignorance: and then after a little conference they will graunt, that indeede it doth not profit them. Then we must

must reply and say, God hath made all things to profite vs, and hath commanded that nothing be vsed vnprofitably: no not so much as a vaine word speaking; saying, That for euery idle word we must giue account at the day of Iudgement. Then they reply againe, saying: If it doe them no good, it doth them no harme. But we must answere, It were good to beware lest it do thy selfe harme. *Matth. 12. 36.*

Another sort will reply and say, I pray God I neuer doe worse. But to such we must answere; I pray God you may doe better: and you should first know whether you doe not harme, before you doe it. For indeede it must proceede of harme, being spoken in doubting, without faith; for if you beleeued that they were laid vp in peace, whom you pray for, what need you pray for them at all? But it shewes an vnbeleeuing heart, and we know that whatsoeuer is not of faith, is sinne, and the Lord will say of them, Who hath required these things at your hands? You haue wrought vanities. Now therefore you will not leaue it, because you vsed it: then wil you say also, We wil not leaue our Lying, nor Swearing, nor our Cursing, because we haue vsed it. It will grieue me if I heare you vse these speeches hereafter, hauing no reason nor proofe of Scripture to maintaine it by, or to be your warrant in it: therefore I charge you in the name of God, that you vse them not; but rather when you heare this, or any other sinne condemned, lay hands vpon it, and see that you put it to death without delay, according to the Law of God. *Rom. 13.*

According to thy Word.

When Satan hath thus possessed vs with this opinion, that in the seruice of God we may neglect the Word of God, then profites and pleasures guide vs in our profession: but they that doe so professe Religion and godlinesse, can neuer haue any comfort by it all their life. For their owne hearts accuse them for Hypocrites, because they wait not for the consolation of God, according to

his Word: and whatsoeuer is not done according to that Word, cannot be acceptable: and this Word they care not for, neither haue it in estimation. When *Adam* seeth his nakednesse, the subtill Serpent can deceiue no longer, but before hee seeth his nakednesse, hee is euer deceiued, and led away with the multitude into innumerable errors. Some say, they shall be saued by good Workes, and some by the Popes Pardon, others say, by Purgatory, and these will haue a Masse sung for thē as long as the World standeth, & all for one silly soule, thinking to be saued by it. And yet see their blindnes, for they seeme to think that their torment shal not cease as long as the world stādeth: else why should they find and hyre men to say Masse for them so long? but these are the fat morsels of *Baals* Priests, and for this cause is the Popish Creed made very fauourable to the Clergy. Well, say that Ignorance is the Mother of Deuotion, for when the Couetousnes of the Priests, & the Ignorance of the people ioyned together, then they inuented Purgatory, Masses, Prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would neuer haue beene Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth containe so many grosse corruptions.

For mine eyes haue seene thy saluation.

For, &c. Because the Holy Ghost by inspiration had declared vnto him, that hee should not dye, till hee had seene Iesus Christ, therefore the same Spirit led him to the Temple, and shewed that which it promised: and hauing seene the same, he desired and wished to dye, and be released from his earthly Prison, that hee might liue with God. As idle and euill wishes are vaine, because they are not according to Faith, nor grounded vpon the Word of God, so though we aske as cunningly as *Iacob*, and as earnestly as the Sonnes of *Zebede*, yet if we aske

Gen. 27.17,18, 19,20. *&c.*
Mar. 10.35,37.
Iam. 1.7.

not

not in faith according to knowledge, we cannot obtaine. But we ſhould aske ſo that we may receiue, that we may not returne empty. Therefore the grouud whereon *Simeon* ſettled himſelfe to wiſh for death, was, that hee had receiued a promiſe of God, that hee ſhould be deliuered from this miſerable life, when he had once ſeene the light of the Gentiles, the Chriſt: and now he had ſeene his Sauiour, and embraced the true Meſſias, which was promiſed by the Father, figured in the Law, ſpoken of by the Prophets, foretold by the Fathers, and pointed at by *Iohn Baptiſt*. For thus he reaſoneth; Now, that I ſee thy Saluation according to thy Word: and therefore the condition is now performed, let thy promiſe alſo bee fulfilled: *Now let thy Seruant depart, &c. For mine eyes, &c.*

Mine eyes haue ſeene, &c.

Then we ſee that Chriſt was no Spirit, neither was his body a fantaſticall body; for if he were a Spirit, *Simeon* could not ſee him, and if his body were a fantaſticall body, then could not he haue embraced him. Therefore wee ſee that the words of the Scripture are true, which ſaith, that Chriſt was perfect man in all things, ſinne onely excepted. For he ſometime wept, as at the death of *Lazarus*, and likewiſe ouer Ieruſalem. Sometime he thirſted, as at the Well where the woman of Samaria diſputed with him: and alſo ſometime ate, as at *Marthaes* houſe, as alſo among Publicans and Sinners, and in euery thing ſhewed himſelfe to be perfect man.

Iohn 11. *Luke* 19. *Iohn* 4. *Luke* 10. *Luke* 5.

Haue ſeene, &c.

O Lord, ſaith he, I deſire now to be diſſolued and free from the bondage of ſinne, which ſo long hath inhabited in my mortall body, for now he is come, by whom thou haſt promiſed to free and ſet at libertie, he is come, by whom thou haſt promiſed to breake the Serpents head, and he is come that will heale our infirmities, and giue ſtrength againſt Sin & Satan, by Faith & Peace, towards God,

God, through loue. And now, ſaith he, I haue embraced him, and thankfully doe receiue him. I beleeue, & am perſwaded, that this is the ſame Meſſias, whom the Father promiſed, & the Prophets fore-told, all Iſrael longed and expected for, who is the Light of the Gentiles, the glory of Iſrael, and the God of the whole world. So they which loue the truth of God, and wait with deſire to bee filled with the knowledge thereof, ſuch ſhall not dye, vntill they haue their hearts deſire with contemplation thereof. For as *Peter* was ſent to *Cornelius*, and *Philip* to the *Eunuch*, ſo the Lord wil ſtirre vp ſuch of his ſeruants, as may be fit inſtruments to miniſter the ſame vnto vs. *Iudas* indeede dyed before the time, and liued not to ſee Chriſt crucified; but the Diſciples which loued Ieſus, did ſee him dye like an vndefiled innocent Lambe, and that to their exceeding ioy and comfort, when they vnderſtood how that he ſuffered death for loue of them, and for their redemption. Now if Chriſt cannot hide him from ſuch as hunger after him through loue, then what ſhall we ſay of our Fathers, which liued in the time of ignorance, that longed to ſee his light, although they had a miſt caſt before their eyes? Surely, ſuch dyed not till they ſaw Chriſt, and embraced him in their hearts. And this is our iudgement concerning them, that dyed in the time of Popery. And likewiſe as concerning the reſt, which thought to be ſaued by Purgatory and Maſſes, after that they are dead, we ſay that they which ſleep without oyle in their lamps, they dye ere they are aware of, and ere they wiſh for it, like the Philiſtines which ſent for *Samſon* to laugh and mocke at him, and to ſport themſelues, vpon whom the houſe fell and deſtroyed them all: or like the Egyptians, which thought that the waters had made paſſage for them as well as for the Iſraelites: both which dyed in and for their ſecurity, becauſe they were not watchfull, nor prepared againſt the Lord called them.

Acts 10. *Acts* 8.

Iudg. 16.

Exod. 16.

Haue

Haue ſeene thy ſaluation.

Seeing now hee is come, for whom *Simeon* longed, what are the troubles that are paſt, and the ſorrowes that are come to an end? ſo when we haue our deſires accompliſhed, feeling the ſound comfort of the Goſpell, what ſhould we, how may we thinke, either on the length of time wherein we waited for them, or the tediouſneſſe, or alſo grieuouſneſſe of the troubles, whereby we haue obtayned them?

Haue ſeene thy ſaluation.

As *Moſes* dyed on the Mount, where he ſaw the land of Canaan: ſo the godly die in the ſight of God, and in the contemplation of his glory, like *Stephen*, who at the very inſtant of his death ſaw the heauens open, & Chriſt Ieſus ſitting at the right hand of his Father, & like *Simeon* here which deſireth to be looſed, & no dout ſhortly died viewing ioyfully, and ſo thankfully beholding the Lord of life. *Deut.* 34. *Acts* 7.

Beloued, you are not ignorant that the great Day of the Lord is neere at hand, and therefore they that haue not yet ſeene Chriſt, they that haue not yet embraced him, but ſtill ſleepe without oyle in their lamps, ſhall ſuddenly be ouer-taken without the wedding garment, and ſhall be caſt into eternall torment for euer.

Haue ſeene, &c.

There be many ſights of Chriſt, all goe not vp to the Mount, as *Peter*, *Iames*, and *Iohn*, all ſee not his face with *Moſes*, all ſleepe not in his lap with *Iohn*, all are not taken vp into heauen like *Paul*, all embrace him not in their armes with *Simeon*. But as pleaſeth God, ſo he ſheweth himſelfe vnto vs; and all that loue him, both ſee him, and embrace him. *Matth.* 17. *Exod.* 33. *Ioha* 13. 2. *Cor.* 12. 2.

To ſome he ſhewes himſelfe as in a glaſſe, to ſome generally, to ſome particularly, ſome he calleth early, and ſome hee calleth late, and there is no houre in the day, wherein hee calleth not ſome to goe labour in his Vineyard. *Matth.* 20.

yard. To ſome hee ſheweth himſelfe by Angels, and to other ſome by Viſions. *Abraham* ſaw three Angels, *Lot* ſaw but two, *Manoahs* Wife ſaw but one, and yet one was enough. It is ſaid that *Abraham* ſaw Chriſt his dayes; but we ſee him cleerer then *Abraham*, and cleerer then *Iohn*, if wee beleeue in him as wee ſhould. Some ſee Chriſt, and not his Saluation, and ſome ſee his Saluation, and doe not embrace it. We ſee Chriſt, when we heare his Word, and we embrace his Saluation, when webeleeue it, they ſee him that hear him, they embrace him, that follow him. Here if they had heard me, I would haue ſearched Ieruſalem with Lamps, to ſee who ſitteth in darknes. But how can they beleeue the Word of God which heare it not? how can they embrace Chriſt which know him not? and all through ignorance, hauing not the meanes to ſee him, becauſe their Leaders are either blind guides, ſleepy Watchmen, or Hireling-ſhepheards. And ſurely, it is a woſull caſe, when Shepheards goe to taske, and let their owne Sheep alone Summer & Winter. They ſheare them, but neither Summer nor Winter do they feed them. How ſhould thoſe people vnder their charge ſee Chriſt and his Saluation, when they are ſo debard of wholeſome food, & euen ſtarued to death many thouſands of their Soules, becauſe they haue not the food that nouriſheth the Soule vnto Saluation? and how many be there that are as old as *Simeon*, and yet haue not embraced Chriſt Ieſus? yea, they know him not though they ſee him, neither doe they wait for his comming, becauſe they haue no deſire to embrace him, and therefore they defer that & put it off, from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death, and ſo they can haue no leiſure in all their life to embrace him. But to ſuch as do ſeeke him, & wait for him with vnfained diligence, we ſay as the Angell ſaid vnto the Woman at the Sepulchre, Feare not, you ſeeke the Lord Ieſus. How is this world ſet

Gen. 18.
Gen. 19.
Iudges 13.
Iohn 8.
Iohn 20.

to

to deceiue vs? We can finde leasure to do euil at any time, but we can finde no leasure in all our life long to do good, that we may at length enioy the true saluation.

I haue somewhat to say to you of this Parish: A dainty was prepared for you, and you let the strangers take it from you; you were required to a fast, and you did feast your selues; you were required to come and pray vnto the Lord, and to humble your selues in his sight, that he may turne away his wrath from you, and you let the Temple stand open, and empty, for your parts, and your Shops were all open, and you were about your Marchandize, forsaking God, and seeking to win the vniust *Mammon*, and the vanities of the world.

Thy saluation.

He came not by Angels, or by Men, or by any other meanes, but onely from the alone and eternall God. He calleth him thy saluation, for his name was not giuen him by *Ioseph*, nor by *Mary*, but by the Angell of God, signifying, that he was come from Heauen. The Father saw him when he was borne, the Spirit came vpon him when he was baptized, the Angels ministred vnto him in the wildernesse, his enemies subscribed vnto him vpon the Crosse, the Virgin trauailed, the Starre walked, the Wisemen came out of farre Countries to worship him. Then is not this *Iehouah* the Mighty God, whose Birth is glorious, whose Life is famous, whose Death is meritorious? None can take vpon him the authority of God, but hee, on whose shoulders the Lord layeth it, being sent of God, and from God. Then we see that our Sauiour is the true Sauiour sent from God: for all Creatures beare witnesse vnto him, yea the very Deuils, with all the euill spirits, doe obey his voice, at whose Name all knees shall bow. He came not to bring health, wealth, pleasures, or profites, for the which if he had, then multitudes of worldlings would haue followed him; but hee came

Matth.1.
Luke 1.
Luke 3.
Luke 14.
Matth.27.
Matth.2.
Mark.1.
Phil.2.

Matth.7. to bring Saluation, Righteousnesse, Peace, Truth & Life, therefore few care for him. He came to saue sinners, not
Luke 5. all sinners, nor euery one that saith Lord, Lord, but hee came to saue penitent sinners, which turne vnto God by
Iohn 17. their repentance. Therefore he prayeth in *Iohn* for those onely that were giuen vnto him. So soone as the seed is sowne, the stones refuse it, or the Sunne parcheth it, or the Thornes choke it: and what comfort hath the Lilly a-
Prou.1. mong Thornes? Therefore wisdome taketh her vnto her wings, and whispereth, saying, You shall seeke me before I come, you shall seeke me, but shall not finde mee, because ye haue refused me when I offered my selfe to you.

Christ is their saluation that beleeue in him, and make much of him, and thankefully receiue him. The godly he deliuereth from sinne, but the wicked he leaueth bound in the chaines of their iniquitie, to be tormented of him which had tempted them thereunto, whose will they alwayes endeuoured to fulfill, and not the Lords; and he
Dan.5. sheweth them a hand vpon the wall, writing their condemnation, & another catching them by the hairy scalp, which maketh al their ioints to tremble, & their hearts to despaire, & he saith vnto them; What dost thou here with-
Matth.20. out thy wedding garmēt? How darest thou come to steale
1.Sam.16. the childrens bread? The Spirit of *Saul* worketh in him, in his bed, & euery where, and he calleth for the Harpe of *Dauid* to comfort his heart which cannot be comforted.
Matth.27. And this Spirit saith to *Iudas*; Thou hast betrayed the Lord, and crucified him, therefore go and hang thy selfe: for euen at the preaching of saluation, the horrour of
Gen.4. damnation, the marke of *Cain*, sticketh within thee whosoeuer beleeuest not in Gods saluation. But the godly heart goeth home, hauing embraced this saluation, chew-
Act.5.41. ing the cud, and reioycing like the Apostles, which reioyced in that they were counted worthie to suffer for his
1.Reg.17. names sake: and they say, O what a good banquet wee haue

haue had this day! what delicious dainties hath God feaſted vs with! and ſo the Bee goeth loden to the hiue, and goeth longer in the ſtrength thereof then *Elias* did.

Thy ſaluation.

The onely Sauiour is heere called Saluation it ſelfe: for if he were called a bare Sauiour only, then you might likely vnderſtand by ſome other Sauiour; but heere he is called Saluation it ſelfe, to ſhew that there is no other. For there be more Sauiours, but no more Saluations, as there be many wayes to death, and yet but one death. The brazen Serpent was a figure of Chriſt, that they which are ſtung by ſinne, by fire, and by the Serpent which beguiled *Euah*, may make ſpeede, becauſe there is no remedy, but to come to Chriſt. *Numb.* 21. *Iohn* 3.

The Papiſts haue found out many ſaluations, they haue found out a ſaluation by Saints, a ſaluation by Angels, a ſaluation by Maſſes, a ſaluation by Merits, a ſaluation by Idols, as though Chriſt had leaſt to doe in his owne office, for they haue other ſaluations to flee vnto: They will haue it, but they will buy it, and what will they giue for it? Why, they will faſt ſo many dayes, goe ſo farre on Pilgrimage, hire Prieſts to ſay ſo many Maſſes, build ſo many Abbies, and giue ſo many ſummes of money to the Monks and Fryers. Therefore the Scripture goeth againſt them, and diſhonors their ſhameleſneſſe, who like *Nimrod*, that heaping ſtone vpon ſtone, would haue built vp to heauen, heape ſinne vpon ſinne, and euery houre, ſome one hereſie or ſuperſtition groweth vp from this filthie roote. *Gen.* 11.

For, what Papiſt dare ſay, that *Simeon* thought on any of theſe, or put confidence in any other Sauiour, but only in him whom he embraced in his armes? For ſaluation is by the promiſe of God, and all promiſes are in Chriſt. And though *Iacob* wanted bread, *Ioſeph* wanted not money, therfore he gaue them back againe their money, and *Gal.* 3. 1. 18. *2. Cor.* 1. *Gen.* 42.

likewiſe

likewise he gaue them that Corne that they would haue bought with it. I would wish them therefore to say as *Iosephs* brethren did, that they haue their Corne for nothing, and their money too: let them, I say, be content and reioyce, to say, that they haue mercy for nothing, and their workes too. For God cannot be wonne by mens works, because they profit not him, but themselues.

2. *Reg.* 5. There is no water can wash *Naaman*, but Iordan, no water can wash the leprosie of sinne, but the bloud of the *Exod.* 12. Lambe. By this the Israelites were saued, when the destroyer passed by. By this the Lord knoweth vs to be his people: and by this the Deuill knoweth vs to be none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluation. He is *Iohn* 14. also called the Way, the Truth, and the Life: for that life which we haue, is but a sparke and shaddow of life, but he is the true and eternall life.

Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth, and the life, to leade vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to be wise without wisedome, righteous without righteousnesse, or saued without saluation. Therefore let vs not be ashamed to take our water from the Fountayne, seeing Christ is the Fountayne of all wisedome, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the floud, no other ladder to ascend with into Heauen, no other *Ioseph* to feede vs in the famine, no other *Moses* to leade vs through the wildernesse.

But as the Riuer Siloa runneth through all the Land of *Ephes.* 4. Iudea, & watereth the whole City of God: so Christ doth *2. Cor* 15. shew himselfe all in all, and all-sufficient in mercy to saue *Rom.* 5. and blesse all his Church with spirituall gifts. If Christ be saluation, what shall make vs despaire? Shall Sathan? No,

for

for he hath ouercome Sathan. Shall Death? No, for hee hath ouercome death. Shall Hell? No, for he hath ouercome Hell. Shall the Law? No, for hee hath fulfilled the Law. Shall Wrath? No, for he hath trodden the Wine-presse of his Fathers wrath. Therefore it was a sweet saying of one at his death; *When mine iniquitie is greater then thy mercy, O God, then will I feare and despayre.* *Esay 63.*

Saluation is borne, therefore we were all in the state of condemnation before: light is come, therefore we sate all in darknesse before: glory is come, therefore we were all loaden with shame before: life is come, to shew that we were all dead in sinne before. Life is come, and light, and saluation: life to the dead, light to the blinde, and saluation to the damned. For Christ is called saluation, to shew that without him, we are all damned fire-brands of Hell, heyres of condemnation, and forsaken of God. To him that is sicke, it is easie to be thankefull when he is whole: but when he is whole, it is harder to be thankefull then to be sicke. I would faine be disproued, that Niniue might be saued, though *Ionah* would not.

Thy saluation.

This word *saluation* is a sweet word, yea the sweetest word in all the Scripture, & yet many despise this worthy Iewell, because they know not what it is worth, like the Dawes, which would rather haue a Barly corne, then a pearle or a iewel, because they know not the value therof.

O Lord, what is man, that thou art so mindfull of him! *Psal. 8.* O man, what is God, that thou art so vnmindfull of him! If a friend had giuen vs any thing, wee would haue thanked him heartily for it, but to him that hath giuen vs all things, we wil not giue so much as thanks. Now therefore let the Rock gush out water againe, & let our stony hearts powre foorth streames of teares in vnfayned repentance. We haue all called vpon you, but none regardeth vs, as though GOD were as *Baal*, and as though *Dines* felt no

paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ commeth into the Temple, and there is scarce a *Simeon* to embrace him, the Babe is heere, but where is *Simeon?*

If God had not loued vs better then wee loued our selues, wee should haue perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saued vs from temporall and spirituall punishment. Wee are inuited to a banquet, he who calleth vs to it, is God. What is the banquet? Saluation. Who are the Guests? The Angels and the Saints. What is the fare? Ioy, Peace, Righteousnesse; this is the fare, and we inuite you euery one: yet who will come at our bidding? Some for want of Faith, some for want of Loue, some for want of Knowledge, haue despised this holy Banquet; yet vnto this art thou called still, O soule, vnworthy to be beloued.

FINIS.

THE

THE SECOND SERMON OF THE SONG of old FATHER SIMEON.

Thy ſalvation, which thou haſt prepared before the face of all the people, a light to be reuealed to the Gentiles, and the glory of thy people Iſrael.

Thy Saluation. This word *ſaluation* is a ſweet word, and holds mee to it like an Adamant; for when I thought to proceed, this word ſaid vnto me, Stay here, teach this, & teach all; learne this, & learne all: for it is the pith of all the mercies of God toward his children.

Chriſt is called *Saluation*, becauſe no man ſhould deſpaire, & becauſe it is impoſſible to be ſaued without him, for ſaluation is onely in him, Chriſt can do any thing but this, He cannot ſaue him that will not repent. He is called the ſaluation of God, becauſe he came not from men, nor from Angels, nor by chance, but from God himſelfe; and therefore his Name was not giuen him after the manner of men, which was, that euery father ſhould name his owne childe, but ſo did not *Ioſeph*, for the Angell had giuen him direction for his Name. *Luke* 1. *Luke* 1. *Matth.* 2. *Luke* 2. *Matth.* 2. *Luke* 3. *Marke* 1.

Luke 1.15. *Iohn* 11. *Matth.* 27. The Virgin, the Oracles, the Babes, the Shepheards, the Starre, the Wiſemen, the voyce of the Cryer, the Deuils, the Lepers, the Sick, the Dead, the Earth-quake, the Sunne, the Moone, and all the Creatures doe beare witneſſe vnto the Sonne of God, which is our ſaluation. He is called the ſaluation of God, becauſe he is ſaluation according to Gods owne minde. Hee came not to bring eaſe and liberty, but he came to bring the ſpirituall ſword and condemnation to all obſtinate ſinners, yet ſaluation to the penitent.

I ſhewed you how many deſpiſed this Iewell, becauſe they know not vvhat it is vvorth: how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that feare God: theſe plants grow not on euery ground.

Who vvould be vnthankefull, if he knew vvhat the Lord giues, and vvhat he forgiues? He giues the Sonne for the Baſtard, the Lord for the Seruant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord, for the ſinnefull ſonnes of Men. Doe you not maruell how you can offend this Lord vvillingly, vvhich hath done ſo much for you? Here I reproue vnthankefulneſſe, ſecuritie, and negligence, ſtriuing as it vvere to crucifie Chriſt againe, as the vvicked Iewes did, vvho neuer proſpered ſince the time that they ſaid; His bloud be vpon vs, and vpon our ſeede. They vvere not like *Simeon*, vvho as ſoone as hee ſaw him, embraced him, and reioyced ouer him. There is no ſhew of grace in them, vvhich ſhew no liking of godlineſſe in themſelues or in others: for this is the firſt part of our Conuerſion, to loue them that loue God, and ſo wee are drawne to the Sonne. No man will build an Arke vntill the floud come, no man will ſeeke for Corne vntill the famine come, and ſcarce *Lot* will be gone out of Sodome, before the time of execution of Gods wrath doe come vpon them.

Matth. 27.25. *Gen.* 7. *Gen.* 42. *Gen.* 19.

We

We preach vnto you, and call vpon you, wee haue euen wearied our ſelues among you, we haue reproued you for ſinne, and wee muſt ſtill reprooue you vntill you amend: now therefore, if there bee any grace in you, if yee haue any knowledge, any feare of God in you, if you haue any goodneſſe in you, if you haue any leaſure to bee ſaued, turne backe now from doing euill, come out of Hell, and plucke your limbes out of the clutches of the Serpent: for verily we haue not done ſo well in this City as the Niniuites did, for all the preaching and teaching we haue had. For, who hath determined in his heart to amend his life? Who hath left his pride? Who hath reſtored that which he hath taken by Extortion, Vſury, and wrong? Surely, they that haue done thus, are Monſters, I cannot ſee him, he walkes inuiſible and cannot be found. The heauens trembled at the death of Chriſt, the Sunne did hide his face, the Earth quaked, the veile of the Temple rent in ſunder, the dead bodies roſe out of their graues; and all this was to ſhew that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the ranſome of vs, & of all whoſoeuer throughout the world doe beleeue the Goſpell, and liue in obedience thereof; and withall, that he ſuffering for ſinfull and wretched Man, was a Conqueror ouer Hell and all euill, and hath ouercome Death. The Scribes were againſt him, the Phariſes were againſt him, the Rulers band themſelues againſt him, the Atheiſts againſt him, and all the ſpitefull and enuious Iewes againſt him; whoſe birth was baſe, whoſe life was contemptible, and whoſe death was ignominious: but God was with him, and in him, by whoſe power hee ouer-came them all, and ſo became the ſaluation of God. *Matth.* 27. 45. 51. 52. 53.

Dauid being to encounter with *Goliah*, *Saul* tooke and put on him his owne Harneſſe, but hee could not weare it, it was too heauy for his little body, therefore he tooke *1. Sam.* 17.

tooke nothing but a ſtaffe, and a few ſtones in a ſcrippe, and ſo *Dauid* ſlue the pride of the Philiſtines, and the feare of Iſrael. And euen thus the Lord ſet his Sonne to fight with the Prince of this world, not with Swords and Targets, Bowes, and Bils, but with the Word and Spirit of God, with the which he hath ouercome, and through him we alſo haue the victory.

Which thou haſt prepared before the face of all people, &c.

He ſpeaks this, to the end that the eyes of all mankind may be fixed vpon him, as the eyes of all Iſrael were fixed vpon the brazen Serpent in the wildernes, that when they be ſtinged with the ſting of that fiery Serpent, which deceiued our forefathers, they may flie vnto him for helpe, leſt they periſh in their ſinne, and their bloud be on their owne heads.

Num. 21.

Which thou haſt prepared.

He was prepared long agoe, as it doth moſt plainely appeare: for the Virgin which bare him, the place of his Birth, the poore eſtate wherein he was, his Miracles, his Apoſtles, his Torments, his Croſſe, his Death, his Reſurrection and Aſcenſion into heauen; al theſe were foreſhewed and fore-told, long before they came to paſſe. Therefore ſome ſaid, Who is this, that is ſo often ſpoken of by the Prophets? Who is this, that can doe many Miracles, that the Scribes and Phariſes cannot doe? that can raiſe the Dead, that can ceaſe the Windes, that can calme the Waters: at whoſe ſuffering the Earth quaked, the Sunne hid his face; darknes came ouer all: and being dead, roſe againe by his owne power, and aſcended into Heauen in the ſight of a great multitude? How can it be then, but it muſt be knowne *before the face of all people*, which was ſo manifeſt by Dreams, by Viſions, by Oracles, by Power, by Authoritie, and euery thing? For there was nothing which had not a tongue to ſpeake for God. Euery thing

Iohn 11. *Luk.* 8. *Matth.* 27. *Iohn* 10. *Marke* 6.

was

was prepared for him before hee came to bee reuealed: hee came not in the beginning, nor in the ending: hee came not in the ending, that wee which come after him, might long for his ſecond comming. He came not in the beginning, becauſe that ſuch a Prince as he, ſhould haue many Banners and Triumphs before him. He came not in the beginning, becauſe the eyes of faith ſhould not be dazeled in him, and leſt they which ſhould liue in the latter times, ſhould forget him and his comming, which was ſo long before, euen as you forget that, which I haue ſaid, as ſoone as you are gone hence. He came not in the beginning, becauſe if he had come before Man had ſinned, Man would haue acknowledged no need of a Phyſicion; but when Man had ſinned, and had felt the ſmart of ſinne: for when they were caſt out of Paradiſe, they ran vnto Chriſt, as the Iſraelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to ſhew that he brought with him perfection, perfect ioy, perfect peace, perfect Wiſedome, perfect Righteouſnes, perfect Iuſtice, perfect Truth: ſignifying thereby, that notwithſtanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that he ſhould come like ſome great Prince, with pompe and glory, which was a carnall conceit, for herein they were maruailouſly deceiued, his father was but a poore Carpenter, and his Mother but a ſimple woman, and he a ſilly Babe wrapt in cloutes. Then, ought not we to reuerence our Lord, & to praiſe his Name, for that he became ſo humble for vs moſt vile wretches that are worthy of nothing? yet we ſee how cruelly they dealt with this bleſſed One, which came to ſaue them. Ignorance ſate in the chayre, Deceit gaue the ſentence, and Cruelty executed him with the moſt painefull and ſhamefull death of the Croſſe. O, that your eyes doe not dazell, and your eares tingle, and your hearts maruaile at this dealing of theirs, to our louing Sauiour,

which came to ſaue them that would, and ſpecially in that now you ſee, that hee abaſed himſelfe for our ſakes, euen to the vttermoſt! O wonderfull thing to thinke of! If you would marke, I would make you in loue with him, before I haue done with you. I ſay vnto all thoſe that come hither to be edified, Take your fill of pleaſure, enter into Paradiſe, lift vp your eyes, ſtretch foorth your hands, and eate your fill of the Tree of life, and the Lord will goe home with you: embrace him, and kiſſe him, entertaine him well, and he will dwell with you for euer. But you that come hither for faſhion ſake, either to ſee, or to be ſeene, to find fault with ſome-what, or to make an hypocriticall ſhew of godlineſſe where there is none: I tell you, that comfort ſhall ſhake hands with you at the dore: marke it, & you ſhal ſee my words are true. Shew me what it is that is better then ſaluation. I would haue none of you to be damned, if I might preuent it, not ſo much as a piece of you to be giuen vnto Satan: therfore I would I knew that ſtone that would kill *Goliah*, for I would ſtrike it with my might into his temples. If you wil you may be ſaued, & the Lord will one day put thoſe words into my mouth, that wil touch your harts. Therfore now ariſe, kiſſe & embrace the ſweet Babe Ieſus, & then afterward frame your ſelues to obey him, for then the Lord will knock at your hearts, and if you will let him in, hee will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to ſhew, that if it will not learne now, it will neuer learne to come vnto God by repentance and amendment, that they may learne to kiſſe the Sonne, left he be angry, and ſo they periſh in his wrath, like Sodome. Hee came in the middle age of the world, to ſhew that he was indifferent for the world to giue light and life vnto all that returne vnto him. For God reſpecteth no perſons, but euery man, of what Nation or Countrey ſoeuer hee bee that feareth

Pſal. 2.

Acts 10.

feareth God and worketh righteouſneſſe, is accepted of him, and he will fulfill their ioyes through Chriſt, yet not when we will, but according to his owne good pleaſure, and when he thinketh good. Therefore ſtay, *Helias*, a- 1. *King.* 17.
non the Rauens will bring thee meat, and thou ſhalt haue enough. Anon *Moſes* will deliuer Iſrael. So ſaluation *Exod.* 14.
is already prepared of God, and hath beene long ſince with fulneſſe of knowledge, and all excellent gifts, and he will giue them to vs when he ſeeth good. But we are like whyning children, that will not ſtay vntill their milke be cold, but would haue it though they bee ſcalded with it: ſo we would haue the knowledge of God and liberty, before we know how to vſe it. Wee would know the high myſteries and deep counſels of God, before we know our ſelues: we would haue the liberty of the Goſpel, when we know no way how to vſe it but in ſecurity. But the Lord, hee will wiſely giue vnto vs as it were our bellies full, when he ſeeth it good, and when he ſeeth vs ready for it, who knoweth our hearts better then we our ſelues.

A light to bee reuealed to the Gentiles: and the glory of thy people Iſrael.

You haue heard *Simeon* ſhewing the cauſe why the Sonne was ſent from the Father, why hee became Man, which raigned before in Paradiſe. What mooued God to leaue his ioy and his bliſſe, and ſuffer more then all the world could ſuffer together? A great cauſe it is that would make a King leaue his Kingdome, and fall to beggery. A great and wonderfull cauſe it was, that made *Iehouah* to come downe from heauen to ſuffer miſery vpon the Earth. Two other cauſes *Simeon* ſheweth, why this Meſſias came from heauen. The firſt, that he might enlighten the Gentiles, which ſate in darkneſſe: and the ſecond, that he might be the glory of *Iſrael*, which gloried in their ſacrifices, and in their ceremonies, and ſo had no glory before he came, but were like the Moone when

the

Gen.29. the Sunne doth ſhine vpon it, or like *Rachel* which deſpiſed *Leah*, and became barren. And they deſpiſed the
Luke 15. Gentiles light; like that ſonne which was angry, becauſe
Matth.20. his loſt brother came home againe; or like thoſe Labourers which checked the Lord of the Vineyard, becauſe hee gaue vnto the other Labourers as much as hee gaue
Gen.29. vnto them. But the Gentiles are like *Leah*, who being deſpiſed, became fruitfull. *Simeon* did reioyce in Chriſt, not onely for that he was the glory of *Iſrael*, but alſo for that he was the light of the Gentiles. Shall the head be ſorrowfull becauſe the hand is well? Nay, rather the hand ſhould be glad, becauſe the head is well, and the head, becauſe the hand is well. The father ſhould be glad, becauſe his ſonne is ſtronger then himſelfe: the mother ſhould be glad, becauſe her daughter is wiſer then her ſelfe, the brother ſhould be glad, becauſe his brother is richer then himſelfe: the Miſtris ſhould reioyce, becauſe her maid is better huſwife then her ſelfe. But we enuy our Brethren & Neighbours, becauſe they are better then we, and becauſe God hath bleſt them with temporall or ſpirituall things aboue vs; if we ſee they haue learning, then we enuy them for their learning: if he haue more gifts, we enuy him for his gifts, if he haue more knowledge, we enuy him for his knowledge, if he haue more zeale, we enuy him for his zeale; if he haue more riches, we enuy him for his riches; and how can we reioyce, when euery bodies good is our euill, and euery bodies ioy is our ſorrow? But fixe your eyes vpon Chriſt alone, and he will fulfill
Gen.19. your ioy, if you looke not back to Sodome like *Lots* wife: if you loue ioy and gladneſſe, Chriſt is ioy and gladneſſe: if you loue comfort, why, Chriſt is the comforter of all that beare his Croſſe: if you loue life, Chriſt is eternall life: if you loue peace, Chriſt is peace: if you loue riches, Chriſt is full of heauenly riches, and full of liberality, to beſtow them vpon all ſuch as loue God: ſo Chriſt is all

in

in all vnto the godly, and they haue more ioy in Chriſt alwayes, and in all things, then the richeſt and moſt glorious, and ſumptuous Prince in the world; then *Salomon* himſelfe had in worldly riches, honours, pleaſures, ioy, eaſe, or felicity. For the wicked which put their truſt in riches, and make them gods of gold and money, of eaſe and pleaſures, though they doe all that they can to fulfill their luſts, and take neuer ſo much pleaſure, and be neuer ſo merry, yet they can haue no true ioy, nor peace of conſcience; for all the peace, the mirth, and ſport they haue, is but deceit, all falſe, and indurable like the graſſe, greene in the morning, and withered ere night. But when the Lord doth knock at their hearts, and ſtrike them with a feeling of their horrible tranſgreſſions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no reſt; but they may ſay, In laughter my ſoule is ſorrowfull, in eaſe my ſoule hath trouble, in mirth mone, in riches pouerty, in glory ſhame, in life my ſoule is euen dead, in plenty my ſoule wanteth all things, wherein it ſhould reioyce, it is deſtitute of all comfort, and poſſeſſed with all ſlauiſh feares; like *Cain*, who being Lord of all the earth, yet had no ioy in it when God had once forſaken him. Likewiſe *Saul*, when God had forſaken him, he had no ioy of his Kingdome, nor of all his riches: and then who had more ioy, *Saul* the King, or *Dauid* the Subiect? So then we ſee, that perfect ioy can be had in nothing but in God, and in Ieſus Chriſt. Wherfore, as by the ſtreame you may be led to the Fountayne, euen ſo let the ioy and peace of this life ſerue to leade vs to God, who is perfect ioy and peace, and there reſt like the wiſe men which were guided by the ſtarre, to come to the true Sonne of grace, Ieſus Chriſt, when he was borne: and if we reſt not in him when we haue found him, there is no reſt for vs, we ſhall be like the reſtleſſe Doue, which fluttred about, and found no reſt any way, til ſhe returned

Eſa.57.& 58.

Gen.4.

1.Sam.16.

to

to the Arke: but wee ſeeme as though wee ſought him and found him, when as we doe but play the Hypocrites. *Salomon* ſaith, That the wayes of the Whore are proſperity and welfare, for ſhe euer putteth on a Vizard, that ſhe might not be knowne to be ſo vile as ſhe is: vnder the colour of goodneſſe, euill is alwayes lurking.

Therefore alſo is Chriſt called the Light, becauſe wee ſhould leaue our fooliſhneſſe, ſeeing light is come, and that wee ſhould forſake all our lights which are but darkeneſſe, and cleaue vnto his light, which is the true Light indeede.

A light to be reuealed to the Gentiles, &c.

He came to lighten the Gentiles, and they receiued him with thankfulnes, of whom there was no hope of goodnes left. Who would ſuppoſe that the barren Woman ſhould become fruitfull, or the prodigall ſonne returne home againe? It is like, as if an Owle ſhould be conuerted to ſee light, or as if the ſtreame would returne into the Fountayne, or as if an old man ſhould become young againe.

A light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed: the Iewes muſt firſt reiect him, before the Gentiles receiue him: and when the Iewes did oppreſſe him, condemne him, and crucifie him, then were his armes ſpred vnto the whole world.

Luke 14.23. When the gueſts would not come, then hee ſendeth into the high wayes, to compell others that would not come willingly vnto it. Comfort is on foot, and that which will come, ſhall come, &c. The Queene of Saba came from the vttermoſt part of the earth to heare *Salomons*

*Matth.*12. wiſdome; and the wiſemen came from the Eaſt to ſee Ieſus Chriſt: but wee may ſay, The Lord was here in the Temple, and I was in my Shop, Selling and Buying, Lying, Deceiuing, and Swearing. Well, when hee comes backe againe, I will be better acquainted with him; and ſo wee eſteeme not of his preſence in any reuerent ſort.

The

The Shunamite ſaid: Let vs build a Chamber for the man of God: then wee ſhould build an houſe. *Zacheus* climbed vp into a tree to ſee our Sauiour, and the Lord ſeeing his diligence, called him, *Zacheus*, come downe, for I will dine at thy houſe this day: and that was a ioyfull day with *Zacheus*, for then ſaluation came into his houſe, and vpon all his family: he gaue the Lord a feaſt, and the Lord made him a farre better feaſt of peace, a feaſt of ioy, a feaſt of heauenly things, and ſo for his zeale and endeuour to ſee Chriſt bodily, he ſhewed himſelfe vnto him ſpiritually, euen to his hearts deſire. 2. *Reg.* 4. 20. *Luke* 10.

To bee reuealed.

Haue an eye to the future tenſe: that which is not, ſhall be. As for example, *Salomon* was wiſe, but he is fooliſh; *Samſon* was ſtrong, but hee is weake; *Iudas* was a Preacher, but he is a Traitor; *Paul* was a Perſecuter, but he is a Preacher: *Peter* was a denyer of Chriſt, but now he is a bold Profeſſor of Chriſt; *Moyſes* was learned in the wiſedome of the Egyptians, but now he is learned in the wiſedome of God, by which the wiſedome of the Egyptians is made but meere fooliſhneſſe in the ſight of God. Others, as Heathen Philoſophers, *Plato*, *Ariſtotle*, *Cato*, *Crates*, and ſuch like, were counted very wiſe men in the ſight of the world, yea they wrote ſo many books ful of wiſdome, and alſo adorned with notable ſentences and witty ſayings, that one would think all wiſdome were buried with them, ſo famous were they, and ſo full of earthly vnderſtanding, teaching manners, counſels and policies: yet, for my part, I haue neither ſeene nor heard of any ſuch, being wiſe in worldly things, & without the wiſdome of God, but that they haue committed ſome notorious fooliſhnes in the ſight of all men, like *Achitophel*, of whom we reade, that he was ſo wiſe a Counſeller, that his counſell was like as one had asked counſell at the Oracle of God; and yet ſee the end of him, he hanged himſelfe, and all for the want 1. *Kin.* 3. 12. 11. *Iud.* 13. & 15. & 16. *Luke* 6. *Acts* 1. *Acts* 9. *Matth.* 16. *Acts* 4. *Acts* 7. *Acts* 7. 2. *Sam* 16. 23. 2. *Sam.* 17. 23.

want of the knowledge of God. It had been better therefore for him to haue had more wiſedome, and leſſe wit. *Crates*, *Ariſtotle*, *Plato*, and other of the wiſe Philoſophers, haue either poyſoned, burned, or drowned themſelues: and ſo wee ſee that the end of the worldly wiſedome is meere fooliſhneſſe, and the fooliſh haue more peace then the wiſe: for their wiſdom, without the feare of God, doth them no more good then the Arke did to the Philiſtines, which did nothing but torment them, becauſe they knew not how to vſe it, and therefore vnreuerently abuſed it. For if your wiſedome conſiſt in eloquence of words, in profundity of wit, to gaine craftily, and ſpend warily, to inuent Lawes, to expound Riddles, and interpret dreames, to tell fortunes, and prophecie of matters by learning: all your wiſedome is but vexation of the ſpirit; for all theſe without the feare of God, doe vs no more good, then their wit did theſe Philoſophers, which notwithſtanding ſate in darkeneſſe. And I am afraid, though Chriſt brought light vnto the Gentiles, yet it may be ſaid, that the Gentiles ſit in darkeneſſe ſtill, ſauing a few Leuites ſcattered vpon the Mountaines, for whoſe ſake Sodome is ſpared. And becauſe thoſe had not the knowledge of God, therefore they worſhipped *Mars* and *Cupid*, *Sunne* and *Moone*, *Beaſts* and *Serpents*: ſo the Philiſtines worſhipped *Dagon*, the Epheſians worſhipped *Diana*, the Aſſyrians *Neſroch*, the Iſraelites worſhipped a *Calfe*, *Ahaziah* worſhipped *Beelzebub*, the Moabites worſhipped *Chamos*, the Samaritanes did worſhip vnto *Baal*; ſo the truth to ſuch ſeemeth falſhood, and error ſeemeth truth. As for example, that the world ſhould be made of nothing, that the Word became fleſh, that God & Man was ioyned together in one perſon, that one man may be righteous in the righteouſneſſe of another, which is Chriſt, and that the dead ſhall riſe againe: theſe ſeemed fooliſhneſſe vnto the Gentiles, neither could they beleeue

1. *Cor.* 1. 20.

2. *Sam.* 5.

2. *King.* 17. 30.
Iudg. 16. 23.
Act. 19. 33.
2. *King.* 19. 37.
Exod. 32. 46.
2. *King* 1. 2.
1. *King.* 22. 13.
1. *King.* 16. 31.

beleeue them. No more can ſome Gentiles amongſt vs at this day, which are but naturall men, therfore they do not beleeue thē; for when they profeſſed thēſelues to be wiſe, they became fooles, ſaith the holy Ghoſt. So then we ſee now what Chriſt hath done for vs, he hath bound that Serpent, which hath ſowne all the Tares, ſo that the Deuill is faine, for want of better lodging, to enter into Swine. Rom. 1. 22.

Heretofore, whereas one followed GOD, a thouſand followed *Baal*; But now Kings and Princes lift vp their heads, deſiring Chriſt to raigne with them, and in them. Heretofore wee made our ſelues like the wounded Man, we were ſpoyled, we were ſtript naked, and we were bathed in our bloud, being full of wounds: but now Chriſt hath furniſhed vs, he hath waſhed vs, he hath clothed vs, and we are now become true Iſraelites: vs, which were the vile and wilde Oliues, hee hath grafted vpon the true Oliue, and planted vs in a fruitfull ſoile. And what cauſe can we ſhew for this, but onely mercy? For heretofore we were called fooliſh, but the Lord hath made vs wiſe, according to the wiſedome of God, in theſe dayes by his Spirit: but if yee deſerue to bee called the fooliſh Nation againe, then yee are moſt vnhappy and moſt curſed. So now we haue heard, that the Lord doth reueale his counſell vnto his Prophets, and how the glory of Iſrael is now reuealed to be the light of the Gentiles. And you haue the cauſe why: becauſe the Iewes reiected their owne ſaluation. You haue heard that the cauſe was onely his mercy and his loue, becauſe mercy cannot containe it ſelfe within Ieruſalem. Deut. 32.

A light to bee reuealed to the Gentiles, and the glory of thy people Iſrael.

You haue heard why Chriſt is called light, why he is called the light of the Gentiles, why the Lord did change a curſe into bleſſing, and why the Gentiles did change darknes for light, and a thouſand gods for one true God.

Then

Then the Gentiles receiued more grace then they deſired, for the Lord came vncalled vnto their houſes, and made a feaſt vnto them in their owne houſes. The light of the Gentiles is our light, your light and my light: Chriſt is our grace, your grace, and my grace: and Chriſt is our ſaluation, your ſaluation, and my ſaluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles, was better then to the Iewes.

He came into the world when the world did abound in all wickedneſſe, and ſaued vs when wee moſt deſerued wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring ſaluation, to redeeme our loſt ſoules, euen (as it were) againſt our wils: ſo that now we would not be, as we were, for a thouſand worlds.

The blindneſſe of the Iewes was, and is wonderfull, who heard of their reiection, and of our conuerſion, and yet vnderſtood it not, neither ſought to preuent Gods wrath in reiecting of them. Therefore the Rocke, which ſhould haue ſaued them, ſhiuered them in pieces: wherein was ſhewed their wonderfull blockiſhneſſe, hauing it ſo often fore-told by their Prophets, figured in their Law, ſhaddowed in their Sacrifices, and read in their Churches from Sabbath to Sabbath. Euery thing that commeth to paſſe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, & in Prouinces; theſe are all fore-told in the Scriptures, and yet none doe vnderſtand it, ſauing a few choſen ones whom God loueth: For, the comming of Antichriſt, the ouerthrow of Kingdomes, the darkneſſe of Popery, the light of the Goſpell, the conuerſion of the Gentiles, and the reiecting of the Iewes: all theſe are ſet downe in the Scriptures, and yet wee cannot vnderſtand it, though wee heare it day by day, becauſe wee doe not giue our mindes to vnderſtanding.

Such hearers ſhall ſtand in a maze before the righte-

ous

ous and terrible Throne of God: the dead ſhall riſe, the trumpe ſhall blow, and all the world ſhalbe in an vprore, and they ſhall ſtand quaking, when their hearing without profiting ſhalbe laid to their charge, and they ſhall ſay; O wee haue knowne no ſuch thing. But ſurely if the Iewes could come out of hell, they would admoniſh vs to take better heed how to heare: for we heare as though we did not heare at all, our minds are otherwiſe occupied. Now when wee ſee any thing come to paſſe as it is foretold in the Scriptures, then we muſt ſay as Chriſt ſaid, This prophecie is fulfilled; for all things that are written, are come to *Scriptum eſt, & factum eſt*, that is, as ſure as it is written, ſo ſurely doth it come to paſſe. It prophecieth nothing, but that which truly is fulfilled in due time; and the more often it ſpeakes of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a Iewell that is beſet with pearle, ſo is our calling adorned with Scriptures, for ſo doth God tender our calling, which is often in his mouth, and wee ſo often in his remembrance, that he ſpeaketh of vs in euery Booke throughout the whole Scriptures; like a kinde Spouſe, whoſe Loue is in a ſtrange Countrey, and hee delighteth himſelfe with thoughts and meditations of her: ſo he did long vntil the Gentiles were come to him againe, like the prodigall childe, whoſe Father did long till he had imbraced him. When ſhall my prodigall ſonne come home againe, ſaith he? I will put my beſt garment on his backe, and my gold Ring on his finger, and his fare ſhall be the daintieſt morſell. And thus God longeth for our ſaluation, and hee knocketh at our doores; Is faith heere? is loue here? is one called the feare of God in this place? *Luk. 15.*

And as loue maketh louers ſometime to ſpeake plainly and familiarly one to another, ſometime by darke ſpeeches and riddles, ſometime by letters, ſometime by dumbe ſhewes and ſignes, and ſometime to hide themſelues

ſelues one from another: So our God ſpeaketh ſometime plainely to his Church, ſometime darkely and myſtically, ſometime hee turneth his face from his Church and deare Spouſe, as though hee would not ſpeake vnto her for loue; as appeareth in the Booke of the *Canticles*. Of the caſting off of the Iewes, and calling in of the Gentiles; the firſt type or figure was *Cain* and *Abel*: *Cain* was the eldeſt ſonne of *Adam*, and *Abel* the younger, yet God loued *Abel*, and accepted his ſacrifice: but God reiected *Cain* for his wickedneſſe, and hee became a reprobate. Euen ſo doth God, he reiecteth the Iewes, which were the eldeſt ſonne, the true Oliue, and the naturall ſeede, and Gods deare children, if they had continued in obedience; and he taketh vs, being but the yongeſt ſon, the wilde Oliue, the ſeede of the wicked, and maketh vs children by adoption vnto him, onely of his mercy, without any other cauſe.

Gen. 9. *Gen. 5. 1. 2. 9. 24. 10. 21. & 11. 10.* *Geneſ. 9. 27.* *Iohn 10. 16.*

The ſecond example was *Sem* and *Iaphet*, both which were *Noahs* ſonnes: *Sem* was the ſecond ſonne, and *Iaphet* the firſt, and of this *Iaphet* came the Gentiles: of him ſaid *Noah*; *God perſwade Iaphet, that he may dwell in the tents of Sem*: that is, that they may be vnited together, as we ſee it is come to paſſe. Other ſheep I haue (ſaith Chriſt) which are not of this fold, thē alſo wil I bring, & they ſhal heare my voice, & there ſhalbe one ſheepfold, & one ſhepheard.

Geneſ. 21.

The third type or figure was *Iſmael* and *Iſaac*, both the ſonnes of *Abraham*: *Iſmael* was the eldeſt, *Iſaac* the younger, yet *Iſaac* was choſen of God, and enioyed the promiſe, and *Iſmael* his eldeſt brother, a mocker of *Iſaac*, was put away, the Lord was not with him.

Geneſ. 2.

Geneſ. 25.

The fourth type or figure was *Iacob* and *Eſau*, both ſonnes of *Iſaac*: *Eſau* was the elder brother, and *Iacob* the younger, yet God loued *Iacob*, and hated *Eſau*, becauſe *Eſau* contemned his birthright, and ſold it to *Iacob* for a meſſe of pottage; and therefore *Iacob* ſtole the bleſſing

ſing from him: ſo God bleſſed *Iacob*, but curſed *Eſau*: whereby he ſhewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their bleſſing, and hath giuen it vnto vs.

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban*: *Leah* was the elder, but bleare or ſquint-eyed: *Rachel*, the younger, beautifull and faire. 17. Therefore *Rachel* was beloued of *Iacob*, and *Leah* deſpiſed, 18. Yet *Leah* was firſt married, 23. And alſo made fruitfull, 31. but *Rachel* alſo was after married, 28. & more beloued, 30. and hauing enuied her ſiſters fruitfulnes, 30. 1 and repented, God remembred her, and made her fruitful. So Chriſt firſt married the Iewes, and made them glorious; but when they deſpiſed their glorie, he married with the Gentiles, and they enuying their happineſſe; of barren in all goodneſſe, became fruitfull in true holineſſe. *Geneſ. 29. 16.*

The ſixth figure was *Manaſſes* and *Ephraim*, the two ſonnes of *Ioſeph*: *Manaſſes* was the eldeſt, and *Ephraim* was the youngeſt. Both of them *Ioſeph* hauing brought to *Iacob* his Father, that he might bleſſe them, he took *Manaſſes*, and put him towards *Iacobs* right hand, that hee might bleſſe him firſt and more plentifully, and he tooke *Ephraim*, and put him towards *Iacobs* left hand: but *Iacob* ſtretched out his right hand, and laid it vpon *Ephraims* head, which was the yonger, and his left hand vpon *Manaſſes*, directing his hands ſo of purpoſe, for *Manaſſes* was the elder of them. Thus the Lord bleſſed vs, when there was no hope left for vs.

The ſeuenth figure was *Rahab*, a Harlot in Iericho, who was a Gentile, yet her heart was touched ſo, that ſhe receiued and entertained the Spies that *Ioſhua* ſent, and in time of danger hid them, that they ſhould take no harme: ſignifying thereby, that the Gentiles ſhould receiue and embrace the Iſraelites and Meſſengers of the Goſpell, and keepe them as ſafely, and defend them *Ioſhua. 2.*

as diligently, as *Rahab* did the Spyes of Iſrael.

Ruth. 4. The eighth figure was *Ruth* a Moabite: of her *Chriſt Ieſus* vouchſafed to come as concerning the fleſh, to ſhew that he came not only of the Iewes, and for the Iewes, but alſo of, and for the Gentiles, which were the loſt ſheepe, vnhoped for, being ſtrangers from the couenant.

Iudg. 14. The ninth figure was *Samſon*, who being a Iew, would needs marry with a Gentile; ſignifying, that *Chriſt Ieſus* would alſo marrie with the Gentiles, as he did with the Iewes.

1. King. 11. The tenth figure was *Salomon*, who married *Pharaohs* daughter, which was an Ægyptian and Gentile; ſignifying thereby, that Chriſt would take him a Spouſe among the Gentiles to marry with himſelfe, as *Dauid* in the *Pſalmes* declareth.

Pſalm. 45.

2. King. 5. The eleuenth figure was *Naaman* the Syrian, whoſe leproſie is turned vpon *Gehezi*, the leproſie of an Heathen and ignorant man turned vpon an Iſraelite, and one that had the knowledge of God, being the ſeruant of a Prophet: ſignifying that our leproſie of ſinne and ignorance ſhould bee turned from vs vpon the Iewes, who had the knowledge of the Law of God, but eſteemed it not; but were vnthankfull for it. Many like examples there are in the new Teſtament. For like as the Cherubins, though ſeuered in ſunder, yet looked one towards another, and both vpon the Mercy-ſeat: ſo the old Teſtament and the New looke one towards another, and yet point at one and the ſame thing.

Matth. 2. The firſt Type or figure in the new Teſtament, was the Wiſe-men, which were the firſt fruits of the Gentiles, and came from the Eaſt, being guided by a Starre: ſignifying, that by the guiding of the Word and Spirit of God, the Gentiles ſhould come from all the places of the world to embrace *Chriſt Ieſus* with ioy.

Matth. 2. The ſecond type or figure was Chriſt his going into Egypt,

Egypt, signifying thereby, that hee should goe from the Iewes to the Gentiles, because the Iewes refused him, through vnbeliefe, abundance of wickednesse, and want of reformation: so wee see that nothing can driue away Christ but sinne.

The third type was, Christ whipping the Iewes out of the Temple, shewing thereby, that the Iewes should bee whipped, or cast out of the spirituall Temple; and the Gentiles should occupy it. This (beloued) belongeth vnto vs, to whom the Lord so wonderfully hath made his light to shine. *Mat.21.12.*

The fourth figure is, the parable of the Vineyard, that was taken from them that possessed it, and giuen to them that should bring forth the fruits therof, and yeeld better increase vnto the Lord of the Vineyard. *Mat.21.33.*

The fift figure was, the Parable of the two Sonnes, that were bidden to goe and worke in their Fathers Vineyard, of whom the first said, he would, and did not: the second said, he would not, and did repent, and went to labour in the Vineyard: the first signified the Iewes which made many vowes, with such a shew of godlinesse, which was but hypocrisie, whom the Lord reiected, and cast off, and said, that the Publicans and sinners should stand in iudgement to condemne the greatest of them. *Mat.21.28.*

The sixt figure was, the feast that the Lord made vnto the disobedient Guests, whom the Lord inuited to his banquet, which was onely ordayned for them, and who promised to come vnto it, and yet refused and would not come, but alleaged slight excuses, taken from their loue of earthly and transitory things aboue God. Therefore the Lord sent into the high-wayes, to call and compell the Gentiles to come, which came, though some left their wedding garments behinde them. *Mat.22.1.*

The seuenth type or figure was, the vision of *Peter* in Ioppa, when hee was on the top of the house, where hee *Act.10.*

ſaw the veſſell come downe, that had in it all manner of foure-footed beaſts of the earth, and wilde beaſts, and fowles of the ayre, and creeping things, where alſo the voyce ſaid vnto him, *Ariſe*, PETER, *kill and eate*, wherein the Lord ſhewed vnto him, that hee ſhould count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beaſts ſet downe in the Law of God; therefore when *Peter* was ſent to *Cornelius* houſe, he ſaid, *Of a truth, I perceiue that God hath no reſpect of perſons, but in euery Nation he that feareth God, and worketh righteouſneſſe, is accepted of him.*

Verſe 34.

Many other examples of our calling, as the ſtrayed ſheepe, the loſt groat, the prodigall ſonne, and Chriſt eating with Publicans and ſinners, which when we read, we ſhould caſt our figure, and ſay, Of whom is this ſpoken? of the Gentiles? then is it of me, for I am a Gentile. But am I conuerted? if I bee not, then haue I not fulfilled this prophecie: therefore let vs ſtriue to doe well, and to mortifie and ſubdue ſinne which dwelleth in our mortall bodies, for none but the valiant can enter into the Kingdome of heauen.

Luke 15.
Luke 5.

Now all theſe prophecies are fulfilled, the blind ſee, the lame goe, the dumbe ſpeake, the deafe heare, the maimed worke, the dead are quickned, the Lepers are cleanſed, and the poore receiue the Goſpell. Therefore who will deſpayre, and ſay, Light is not reuealed vnto me, when as he ſeeth it to bee reuealed vnto whole Nations? And ſo ſolemne is our calling, as that in ſo many places of the Scripture it is foretold, whereby we ſee how dearely the Lord tendreth our ſaluation, like as a kinde Spouſe which was longed for, while ſhe was in a ſtrange Countrey, ſo Chriſt longed for the Gentiles, till they came home againe vnto him. Therefore let vs now conſider what he giueth vs, namely, righteouſneſſe and ſaluation: firſt righteouſneſſe, then ſaluation: firſt repentance, and then forgiueneſſe of ſinnes, the Sunne of the Goſpell,

Gospell, lest wee should see heauen in hell, and light in darkenesse, and ioy in anguishes. Let vs not contemne our light, or grow careleſse of it: let vs not build with one hand, and ouerthrow with the other by prophaneneſse; like those men, which while they surfetted at their gluttonous tables, called vpon God for health. Christ is not receiued with the left hand: if the Father offering a gift, doe see the Sonne stretch forth his left hand, he wil withdraw his gift from him. I say, let vs not contemne our light, as the Iewes contemned their glorie.

For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent reuelation, that great and mighty Kings haue earnestly desired to see, and Princes haue laid downe their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and go to the banquet, vnto which a thousand messengers haue inuited vs, and alleage none excuses: say not, *I haue married a wife, I haue bought Oxen, I goe to see a Farme, &c. and therefore I cannot come*, neither will I come. Well, doe so, if that ye will needs: but remember that thou wast inuited, and therefore the blessing shal be giuen to another: and *Esau* shall weepe for the blessing, but shall not haue it.

Matth. 13.

Matth. 22.

Heb. 12.

But giue mee a reason, I pray thee, why thou wilt bee called the seruant of God, which dost not serue him, or the child of God, which dost not loue him; or the disciple of Christ, which dost not learne of him: yet his raine falleth vpon all, iust and vniust, aud he giueth thee all things for nothing: The Sunne doth giue his light for nothing, the deaw doth giue his moisture for nothing, the riuers doe giue their waters for nothing; and the earth doth giue her fruit for nothing.

What shall wee doe then when the Sunne shineth? Wee must not doe as wee doe in the darke, for then men ought to betake them to their labour. Learne of the sa-

Rom. 13. *Ephes.* 5.

uage beaſts; who as ſoone as the day ſprings, betake them to their trauell, and euery bird welcommeth it with many a ſweet ſong. Chriſt is light, and this light is come; therefore he that ſeeth not now, is blind. Are not they then blind which yet ſee not, that praier for the dead is vaine, needleſſe, and bootleſſe? But thicke darkneſſe needes a mighty light to chaſe it away. So that he which beginneth to root out ſome error or ſuperſtition, at the firſt ſhal haue much adoe: for cuſtome and naturall corruption are the firſt cauſers of hereſie, and ſhall cry againſt her in the maintenance thereof: and withſtanders of reformation ſhall ſay, Great is *Diana* of Epheſus: and ſo for a long time they ſeeme to waſh the *Æthiopian*, or the blacke Moore; the more they waſh him, the more they gall him, and yet he is an *Æthiopian* ſtill: but in the end the Arke
1. *Sam.* 5. ſtandeth, and *Dagon* falleth downe: and truth triumpheth ouer falſhood, hauing got the victory; and light chaſeth away darkneſſe with the brightneſſe thereof. Why then doth this darkeneſſe continue amongſt vs ſtill? To him that asketh, what Scripture haue you againſt it? it is ſufficient to anſwere, what Scripture haue you for it? For if the word command it not, God reiecteth it, and will ſay, Who hath required theſe things at your hands? But what is this? for euery idle word you muſt giue account, as our Sauiour Ieſus Chriſt ſaith, *Matth.* 12. And whatſoeuer is not of faith is ſinne, *Rom.* 14. 23. They aske, What, ſhall we not ſay, God be with them? Why ſhould you? Why (ſay they) muſt we ſay nothing? What if thou doe not? What ſaiſt thou, when thou mentioneſt the death of thy firſt Fathers, *Adam, Seth, Enos, Enoch, Noah?* Doeſt thou leſſe loue theſe, not praying for them, then thou doſt them, for whom thou ſaiſt, God be with them? &c.

But thou haſt ſpeeches enow to vſe if thou wilt needs ſay ſomewhat, and leaue ſuch ſuperſtitious and offenſiue ſentences: if hee bee a good man, thou mayſt ſay, The

Lord

Lord bee thanked for his deliuerance, or the like: but if hee bee not, then thou maiſt ſay, God grant wee may doe better then he hath done, and that by his fall we may learne to riſe from ſinne, or ſome ſuch thing: whatſoeuer hee bee, thou maiſt ſay as *Dauid* ſaith of his child, giuing a reaſon why he would not pray for him any longer being dead: Can I call him backe againe? I ſhall goe to him, but hee ſhall not returne to mee: or any other words, ſo they bee wiſe, and therefore not againſt the Word. What then is to bee done? As *Iacob* ſaid to his wiues and children; Giue mee your Idols that I may bury them: ſo ſay I vnto you; Giue me your ſuperſtitions that I may bury them, that they may remaine with you, or in you no longer, to the diſhonour of God, offending of your weake brethren, or to my griefe. For I am iealous ouer you: and becauſe you are mine, and I am yours; O that my voyce were as the whirle-wind, to beat downe, coote out, and blow away all your ſuperſtitions, that they may no longer raigne amongſt you! or rather, O that Chriſt which is our light were come into vs all, and ſhined ſo bright, that wee were aſhamed of all our darknes! of all, not of minde onely, but of will alſo, and of workes, that we no longer would walke in darknes, for few haue the will to walke according to the Word, eyther in darknes or light: wee can ſee to ſinne in the darke aſwell as in the light, and doe rather, becauſe the light diſcouereth both the harlot and the thiefe; ſo they are afraid of the light: but aſſured be we, where light is not, Chriſt is not: for Chriſt is light; and let none be afraid to ſeek this light, *Iohn* 1. which is ſo good, ſo excellent, and ſo profitable for vs; for it doth not only deſcry it ſelfe, but all other things round about it. Therefore if thou haue this light, thy faith, thy feare, thy loue wil ſhew it ſelfe, & good things cānot now hide themſelues, for he that is light, doth delight to pleaſe God in the light. It is no maruell though a man ſtumble in

the

the darke: but he which ſtumbleth in the light, is not very ſtrong, becauſe he ſeeth his way before him. Once wee ſtumbled at euery ſtraw when we walked in darknes: for then wrath had a fall, pride had a fall, luſt had a fall, drunkennes had a fall, penury had a fall, ignorãce had a fall: or if you will, pride roſe, and we fell; luſt roſe, and we fel, &c.

Were *Egypt* as light as *Goſhen*, we ſhould haue Idolaters as ioyfull as true worſhippers; but there is palpable darkeneſſe, tedious, fearefull, and of long continuance in *Egypt*, cleere light onely in *Goſhen*: therefore flye *Egypt*; but if thou liue in *Egypt*, that is, walke in darknes, or commit wickednes, though thou ſinne in the darke, the light will bewray thee, and thy conſcience wil accuſe thee, and condemne thee for it. Therefore now giue ouer darknes, and arme thee with light, for our life ſhineth as the light; therefore now we ſhould be *Iſrael*, for *Iſrael* is reuolted.

But many Scroules may bee written of our ſinnes, and thus the Gentiles are as Gentiles ſtill. He that beleeueth not the word, is an Infidell: he that beleeueth not God, is an Atheiſt: hee that worſhippeth any thing more then God, is an Idolater: euery mans cõſcience ſhal condemne himſelfe. Yet men wil leaue godlineſſe for riches, but they will not leaue riches for godlineſſe. What madneſſe? Yea the Iewes neuer ſerued God at any time with ſuch deuotion, as many do now their gold and their riches: O intolerable wickednes! For many there are that could be content neuer to die, but liue euer here with their riches and pleaſures. And is not the godly more deſpighted for his godlineſſe, then the wicked for his wickedneſſe?

Are not the members of Chriſt more hated, and worſe entertained by vs, then the limmes of Sathan? So dearely euery one loues ſinne, and drawes ſinne vpon ſinne, till there bee a chaine of many linkes, and monſters therein drawne moſt lothſome. And though we of our ſelues run ſwiftly to hell, yet the moſt driue vs, to make vs hie faſter: they

they come vnto vs, and ſay, Your fathers loued vs well, and ſaid vnto vs, If you will be faire, you ſhall be wiſe; if you will be drunke, you ſhall be rich, &c. Yea euery one pointeth, and ſheweth vs the way that leadeth to deſtruction: and how few are the number of them that doe ſhew vs the way of vertue and godlineſſe?

And thus wee are euen as forward as thoſe Iewes that ſtriue who ſhall come into hell firſt. Who did euer thanke God that he was not borne an hundred yeres agoe, when ignorance ſpred ouer all, and all *Egypt* was ſmitten with darkneſſe? or that the Lord hath not left him to himſelfe to become an Atheiſt, or an Epicure, which liues without God in the world? we haue all Gods gifts offered vs, but we haue refuſed them. Chriſt brought light: but we had rather he had brought darknes; for we loue darknes more then light. The Angels, the Heauens, the Word, the Spirit, are light, and wee that ſee it, are darkneſſe, for wee cannot abide light, but are like an Owle that flyeth out of a bare field from the light of the day, ſuch a death is day vnto vs. Faith is flowne away, Truth is become a Pilgrime, and euery ſtring is out of tune. Hee that ſhould weep and be ſorrowfull, laughes: and truth is brought to the ground, yea poore truth is perſecuted to death: but ſinners are ſtubble, and their ſentence is, Burne them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away al occaſions of ſin, and giue it gall to eate, and when you haue done ſo, ſet a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carry the croſſe, and when it hath carried the croſſe, condemne it, and when you haue condemned it, put it to death, and when ye haue put it to death, bury it; and when you haue buried it, role a great ſtone vpon the head of it, and ſet watch-men to keepe it, euen faſting and prayer, that it may neuer ariſe againe to raigne any more? the which the Lord for his mercy ſake grant, *Amen.*

FINIS. THE

THE CALLING OF *IONAH.*

IONAH. 1. 1, 2.

1. *The word of the Lord came to* Ionah *the ſonne of* Amittai, *ſaying*;

2. *Ariſe and goe to* Niniue, *that great City, and cry againſt it, for their wickedneſſe is come vp before me.*

You haue heard the ſweet ſong of old father *Simeon*, like the pleaſant ſong of a ſweet bird before her death, ſetting forth the ioy of the righteous that imbrace Chriſt Ieſus. Before Chriſt Ieſus vouchſafed to come to vs, we would not come vnto him, but in all our doings wee wrought our condemnation, and through the innumerable heapes of our iniquities, laboured to driue him, without all hope of mercy, from vs. So we continued like flies, which flutter about the candle, till they haue conſumed themſelues. When we had done as much as in vs lay to driue him away from vs, then he ſaued vs, and recompenced good for euill vnto vs. So that if God had loued vs, no more then we loued our ſelues, we might haue periſhed in our ſins, and

and our bloud ſhould haue been vpon our owne heads. If Chriſt be the Light of the Gentiles, let vs imbrace him, and euery one walke as becommeth the children of light: but many doe ſhut their eyes againſt it, leſt they ſhould ſee: and not onely many ſmother their owne light, but the Sunne ſaith vnto the Moone, Shine not; and the Moone ſaith vnto the Stars, Be not bright. And many haue ſmoothered their light ſo long, that the dampe hath put out the candle; and thus they labour to bring the darknes of *Egypt* vpon *Goſhen:* ſo that their eyes haue forgotten to ſee, and ſo many goe out of the way, becauſe they would not looke vpon the candle, and the Deuill giueth to euery one that which he wiſheth, ſo it may be for his hurt. But who can but pitty, that with the ſame Manna which commeth from heauen, and feedeth many to life euerlaſting, ſo many are poyſoned, and finde in it nothing but the ſauour of eternall death?

The Iewes had no cauſe to enuy our Light, for he gaue them glory: he was poore, and yet hee gaue them riches: he was counted baſe, and yet he made them honourable: he was contemned, and yet he made them beloued: they were full of darknes, and he brought them light; but they contemned his light, and ſo procured their own condemnation. And therefore now it is come to paſſe, that they are become vagabonds vpon the earth, and moſt contemned of all other Nations, and in euery people haue a dwelling; euer ſince they prophecied euill vnto themſelues, ſaying; His bloud be vpon vs and our children, goodnes hath put on the face of baſhfulnes amongſt them.

If thou imbrace Chriſt as *Simeon* did, then Chriſt is thy glory: but if thy glory conſiſt in beauty, which fadeth; in gay cloth, which weareth; in wealth, which waſteth; or in gold, which ruſteth; then Chriſt is not thy glory.

We haue gone long with an old man, and now we haue loſt him, but wee are loth to part with him, hee is ſuch a

good

good companion: neuertheleſſe wee hope to finde him againe in *Ionah*.

Wee haue gone but ſlowly with him, as with an old man that is not very ſwift of foote: but now we muſt run with *Ionah* as with a Poſt, leſt *Ninive* be deſtroyed.

The Propheey of Ionah.

I neede not to ſhew the authority of Prophets: but concerning their ſorts and differences, there are three ſorts of Prophets. The firſt were ſuch, as called vpon the name of the Lord in Prayer for the people, and receiued an anſwer from the Lord in the peoples behalfe: of which ſort was *Samuel*, and theſe were called Seers. A ſecond ſort of Prophets, were ſuch as God raiſed to expound the Law, & declare the will of God vnto the people, when the Prieſt and ſuch as ſhould doe ſo, were ſlacke in their callings, of which ſort was *Eſay*, *Ieremy*, *Ezechiel*, *Daniel*, *Hoſea*, *Ioel*, *Amos*, *Obadiah*, and the reſt of the holy Prophets. A third ſort, were ſuch as haue bin ſince Chriſt, working ſuch like effects, of which ſort was the Prophet *Agabus*, of whom mention is made in 11. of the *Acts*, and 28. *verſe*. 1. *Sam.* 10. 9.

Now in the ſecond ſort of theſe, was *Ionah*, whom God ſent to declare his will to his people, vnto whom alſo the Lord did reueale the ſubuerſion of Kingdomes, the ouerthrow of Tribes, the captiuity of Nations, the calamities that were to come vnto the ſonnes of men for iniquity and rebellion againſt God.

As all wiſe men were not borne at once, nor liued together: ſo theſe holy Prophets haue not beene at once, but were raiſed vp by the Lord God, ſome here, ſome there, according to his pleaſure, and as he ſaw the people ſtand in need of them, by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of theſe, all things that might be reuealed, but as much as was ſufficient for them, euery one in their times and places. Neither hath any of them told as much

much of the will of God as might bee declared, nor fully expounded his Lawes: but the Patriarkes left some to the Prophets, and the Prophets left some to the Apostles, but they haue left none for vs, but they haue all set open the whole will of GOD vnto vs, and euery Prophet now bringeth onely gold, myrrhe, and frankincense, like the Wise-men that came to see our Lord.

There are three things that moued me to take this story in hand aboue all others. First, because you know the story, and therefore can the better conceiue of the matter, as I go forward with it. Secondly, because it is briefe, and doth containe a great deale in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we liue, and therfore most conuenient for vs. It is manifest that *Ionah* liued in a very troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioash* King of Israel, a wicked King, though not hee that is called the *Ieroboam* that made Israel to sinne. For of this second *Ieroboam*, in whose time he prophecied, it is written, 2. *King.* 14.24. Hee departed not from any of the sinnes of *Ieroboam* that made Israel to sinne; which commendeth the holinesse of *Ionah*, in that he in the midst of their corruption wherewithall the people were ouerflowne, was vncorrupted and vnspotted, and called to bee a Prophet amongst the people of God. For he had prophecied in Israel, before he was sent to *Nineue*, as the word also doth argue; which layeth open and magnifieth the great loue of God, in that hee sent a Prophet to admonish this vngodly people, when as he should haue sent a thunder-bolt to terrifie them, or rather vtterly to destroy them; so that there mercy stept before iudgement.

2. *Reg.* 14, 25.

His name was *Ionah*, which signifieth a Doue, which admonisheth vs, that as we labour to be as wise as Serpents, so we should also desire that we might be as simple as Doues. His Fathers name was *Amittai*, which signifieth

rifieth Truth. I would that Truth were euery Preachers Father.

There are two ſpeciall things contayned in this Hiſtorie. The firſt, the great mercy of God ſhewed vnto three ſorts of men: the *Niniuites*, *Ionah*, and the *Mariners* in reſpect of the Niniuites, that he ſent a Prophet to Niniue, a Citie of the Gentiles, which were ſtrangers from the Couenant, from the Promiſe, and ſtrangers from the Common-wealth of Iſrael, and conuerted them by his preaching, and ſo ſpared them now. 1.

In regard of *Ionah*, that being, for his diſobedience in flying to Tarſhiſh, when he was ſent to Niniue, throwne into the Sea, he prepared a great Whale to ſwallow him, and in his belly, euen in the bottome of the Sea, where there was no hope of life for him, preſerued him: and after three dayes deliuered him thence ſafe, and then caſt him not off, but continued him in his calling, & wrought powerfully by him, both in the ſhip, conuerting the Idolatrous Mariners, and in Niniue, humbling the King, and the whole Citie. 2.

And laſtly, when hee had moſt vnworthily doubly murmured and iuſtified himſelfe againſt God, he contented himſelfe with gentle and milde reproofe of him. In conſideration of the Mariners, that hauing been Idolaters all their liues, & now in danger, giuing the honor of God to their owne fancies, God yet conuerteth them, ſo that they called vpon him, and ſacrificed and made vowes vnto the true God; and by his mightie power, hauing the Wind and Seas calmed, were then, and for euer ſaued. 3.

The ſecond thing is *Ionahs* fall, and riſing againe. His fall firſt, ſinning, both flying from God, and murmuring, and therein iuſtifying himſelfe: ſecondly, ſuſtayning his puniſhment, manifold and long feares, caſting into the Sea, and continuing in the Whales belly three dayes, and afterward, his reproofe and conuiction. His riſing, firſt,

repenting in the ſhip, in the belly of the Whale, and being caſt out of it. Then alſo faithfully diſcharging his duety, crying againſt Niniue couragiouſly.

We haue ſeene *Ionah* a farre off, if we would, we might ſee him neerer. Hee that receiues a Prophet in the name of a Prophet, ſhall receiue a Prophets reward. Therefore let vs prepare our eares to heare, and receiue the Word of God preached by the Miniſters, and let vs thinke, that *Ionah* is come againe to our houſes to preach, and whether it be 40. dayes, or 40. weeks, or 40. yeeres; they that liue like Sodom, ſhall be puniſhed like Sodom. But as our Sa-
Matth.24.21. uiour ſaith to his Diſciples, *Pray that your flight be not in Winter, nor on the Sabbath:* ſo ſay I vnto you, Pray that the Lords comming be not on the weeke dayes, for if hee come then, how ſhould he find you? Therefore I pray you learne at leaſt now, and giue good eare, that you may heare ſufficient for all the weeke.

The Word of the Lord came to IONAH, *the ſonne of* AMITTAI, *ſaying: Ariſe, and goe to Niniue, &c.*

Herein I obſerue, that *Ionah* went not before hee was ſent: for going to preach vnto the Gentiles, it was needfull that he ſhould haue a ſpeciall Calling and Commiſſion from the Lord himſelfe: for it was vnmeete to caſt the childrens bread vnto the Dogs, vnleſſe he had a ſpeciall commandement from God ſo to doe.

None ought to take vpon him the function of preaching in the Church, vnleſſe they haue their warrant or au-
Heb.5.4. thority from God, as *Aaron* had. And although they haue not their authority in that forme and manner, as *Ionah* had his (namely) as it were by word of mouth euen from God himſelfe, *Ariſe, and goe to Niniue:* yet they muſt haue their warrant from him, elſe their calling is vnlawfull.

But now heere is another authority crept into the Church, that makes ſo many Idols, which haue eyes and ſee not, tongues and ſpeake not, eares and heare not, and

that

that is this, when one ſtalleth vp another into *Moſes* chaire, not hauing *Moſes* rod, nor *Moſes* ſpirit. But this gall will not hold ſpurring. Further, I obſerue, that as the Word of the Lord came to *Ionah*: ſo the word of the Pope came to his Prieſts, Ieſuites, and Seminaries, but ſo and in ſuch ſort many times, that they are drawne to Tiborne, while Maſſes are ſaid for them at Rome.

The Word of the Lord came vnto IONAH, *&c.*

That which came vnto him, was not alwayes with him: but ſo it was, that when the Word of the Lord came vnto any of the Prophets, then they were well furniſhed with abilitie to teach, to preach, to reproue, or to command whomſoeuer the Lord would haue ſo handled. As by example: *Nathan* the Prophet bid *Dauid* the King, that he ſhould build a Temple, 2. *Sam.* 7. and 1. *Chron.* 17. And a little after, he came and bid him, that he ſhould not build it. Where wee ſee, that when hee bid him build it, then the Spirit of the Lord came not vnto him, to bid him ſo to doe. And therefore the Spirit of God came vnto him the very ſame night, and bid him that hee ſhould goe to *Dauid*, and bid him, that he ſhould not build it. For this is euident, that as God himſelfe is conſtant, ſo his Spirit and his Word are conſtant, and therefore neuer ſaith and vnſaith one thing. 2. *Sam.* 7. 1. *Chron.* 17.

Againe, the Prophet *Eliſha* ſaid, 2. *Kin.* 4. that the Shunamites heart was grieued, but the Lord had hid it from him, and had not as then declared the ſame vnto him: which doth note vnto vs, that the ſame Word whereby the Lord hath, and doth reueale maruellous things vnto the Prophets, was not now vpon him, neither is alwayes vpon any Prophet, but according to the Will of God it comes vnto them, to reueale vnto them what he would haue them to doe, and when it pleaſeth him. 2. *King.* 4.

Alſo *Daniel* ſaid, that the Lord did not reueale the Kings dreame vnto him, for any wiſedome that hee had *Dan.* 2. 30.

more then any liuing, but onely for the Kings ſake, and for the poore people of Gods ſake: & ſo you muſt thinke of vs that are the Miniſters of the Goſpell, that the Lord doth not reueale his will vnto vs, for any wiſedome or worthineſſe that is in vs, more then other men, but for your ſakes, and that we might reueale it to you. Therefore heare vs euen for this cauſe, becauſe the Lord hath reuealed vnto vs theſe things for your ſakes and good.

From the calling, we come to the charge.

Ariſe, and goe to Niniue, that great, &c.

God commeth and findeth vs all aſleepe, then he bids vs ariſe; for they are not fit to conuert others, which are not yet conuerted themſelues, according to that ſaying of Chriſt to *Peter*; When thou art conuerted, ſtrengthen thy Brethren, teaching them by your experience.

Luke 22 30.

Now adayes men take vpon them to reproue others for cõmitting ſuch things, as themſelues haue practiſed, and doe practiſe without amendment, notwithſtanding their diligence in teaching others their dutie; they can teach al the doctrine of Chriſt, ſauing three ſyllables, that is, *Follow me.* Therefore theſe are like ſome Taylors, which are buſie in decking, and tricking vp others, but goe both bare and beggerly themſelues. Yet they will not let vs plucke out the mote that is in their eyes, vntill wee haue plucked out the beame which is in our owne eyes.

Goe to Niniue.

Niniue was the greateſt and ancienteſt City in the land of Aſſyria, and the name of it ſignified *Beautifull*, which name was giuen it, rather for the greatneſſe and beautie thereof, then for the name of *Aſhur*, which was the builder, and firſt founder thereof, as we reade in the booke of *Geneſis.* It had a faire name, but foule deeds, like this City.

Geneſ. 10. 12.

Goe to Niniue, &c.

God would not ſuffer any people to bee vntaught: therefore he hath written this name in great letters, eaſie

to

to be read of all. The heauens declare the glory of God, and the firmament sheweth the worke of his hands. They haue no speech nor language, without them is their voice heard. Their line is gone forth through all the earth, and their words into the ends of the world. In them is manifest for all what may be knowne of God. For his eternall power and Godhead are seene by the creation of the world: but especially he teacheth some by his Word also. Therefore hee sent vnto the old world *Noah*, *Lot* to Sodom, *Moses* to Israel, and here *Ionah* to Niniue. But when *Paul* with *Silas* and *Timothy* had gone throughout Phrygia, and the Region of Galatia, they were forbidden of the holy Ghost to preach the Word in Asia. Then came they to Mysia, and sought to goe into Bithynia, but the Spirit suffered them not.

*Psal.*19.1,2,3. *Rom.*1.19,20. *Genes.*9. *Genes.*9. *Act.*16.6.

Goe to Niniue.

The Iewes would not heare the Word of God by *Ionah*, and therefore the Lord sent him to Niniue. They that grieue the Spirit, quench the Spirit. Then goes the Prophet from Samaria to Niniue. The Word was in Samaria, it went thence to Niniue: the Gospell was at Ephesus, it is come into England: it is gone out of the City, but it may depart from England againe. If any thinke that he standeth, let him take heed lest he fall.

*Reuel.*2.4,5. 1 *Cor.*10.12.

But the Prophet goes from Samaria to Niniue, that was, both to shake off the dust of his feete, to witnesse against them their obstinacy and hardnes of heart: and secondly, to let them see that the wicked Gentiles were more righteous then they, in that they repented at the voice of one Prophet; yea, and that with one Sermon: whereas themselues refused, and resisted all the holy and worthy Prophets that God sent vnto them. And thirdly, it may be to signifie, that the Iewes for their contempt & negligence should be reiected, and the Gentiles should be receiued into the fauour of God, that they might be an holy and

2 4 6
0 1 5 6
1 1 6 0
2 0 0

ſanctified people vnto the Lord in their trouble.

That great City.

Ionas.4.11. Ninive had fifteene hundred Towers in it, as ſome doe write, and a hundred and twenty thouſand little children (as it is noted in the end of this ſtory) therfore it may wel be called a great City: but the greater it was, the more vngodly it was. For as one man taketh ſickneſſe of another: ſo one man is infected by the wicked words, and ill example of another, and ſo taught to ſinne the more till the meaſure of ſinne be full.

And cry againſt it, &c.

Firſt, God biddeth him, Ariſe and ſhake off all impediments, and then to go & call them to the battel; and now he bids him cry out againſt them, and ſo terrifie them. Euery Prophet is a cryer, as appeareth, where the Lord *Eſay 48.1.* biddeth *Eſay* to lift vp his voice like a Trumpet. Euery Prophet muſt both be plaine and bold; and this many times maketh the poore ſeruants of God to ſpeake their minds as plaine and bold, as if they ſate in iudgement. *Luke 3.* *Iohn* was a voice, a voice would not ſerue, hee was the voice of a cryer, and yet hee could not make all the crooked ſtraight, nor the rough plaine.

And becauſe all the Preachers of the Goſpell ſhould cry, that is, preach zealouſly, in the ſecond of the Acts it is written; The holy Ghoſt came downe in fire & tongues: but this fire is quenched, and the tongues are tyed vp, ſo that they that ſhould cry are ſtarke dumbe: but though they cannot ſpeak, they can ſee, they can ſee if a great benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his ſheepe, then we haue of our ſoules.

If Preachers were not deafe, they needed not to cry one to another; but ſuch is the dumbneſſe of Preachers, and the deafneſſe of al ſorts of hearers, that there is great flowneſſe of followers, ſo that there is but little good done, and but a few fruits gathered.

If

If ye were not deafe, we need not to cry, but becauſe ye be dull of hearing, therefore wee cry with mouth, with heart, with hand, with foote, and with all the powers of our bodies vnto you, and yet how little do you regard it? But are not ye commanded to heare, as well as we to cry? Yea, the Cocke croweth when men are aſleepe, yea, the Cocke croweth, and ſtill *Peter* yet denyeth his Maſter. *Matth.26.70, 72,74.*

Before you cry vnto the Lord, heare what the Word cryeth vnto you, and let not your works cry for vengeance, while your tongues cry for mercy.

When men heare the Preacher ſpeake againſt pride, hypocriſie, couetouſneſſe, or any other ſinne, then they looke one vpon another, as though it belonged not vnto them: but who can ſay, his heart is cleane? *Prou.28.9.*

And cry againſt it.

Our ſins buffet God on euery ſide, as the Iewes buffetted Chriſt, firſt, on the right ſide, then on the left ſide, and neuer leaue til they haue prouoked him to cry againſt vs. When God cryes, then wee ſhould weepe, conſidering wherefore he cryes: for there is nothing that can prouoke the Lord to cry, but ſinne, and that he euer cryeth againſt. Doe what you will, and ſay what you will, and the Lord will not be offended with you, vnleſſe you ſinne: but if you commit ſinne, he is iuſt, and therefore will not leaue, till he hath by crying ſlaine either you, or ſin, that raignes in you. For as an angrie man euer purſueth that which he hateth, vntill hee hath deſtroyed it: ſo the Lord croſſeth and followeth vs with his Iudgements, vntill hee hath ſlaine that, which moſt deadly he hateth, ſinne.

And cry againſt it, &c.

Reproofis the neceſſarieſt office, yet is it leaſt regarded, yea, moſt abhorred. For now we thinke if one reproue vs, he hateth vs. But the Lord ſaith, *Lenit.*19. Thou ſhalt not hate thy brother in thine heart, thou ſhalt reproue him, & ſuffer him not to ſin: noting thereby, that if we flatter any *Leuit.19.17.*

in their ſin,or ſee them ſin,& not reproue them for it,it is a manifeſt ſigne that we do it of hatred,how great loue & good wil ſoeuer we pretẽd toward them:ſeeing the matter tends to the hurt of their ſoules,& the offence of God.

Yea,if a Preacher reproue ſin,he is thought to do it of hatred,or of ſome particular grudge:and to be too buſie, too bitter, too ſharpe, too rough; and therefore ſay, hee ſhould preach Gods loue and mercy, for he is a Preacher of the Goſpell,he tels vs of,and threatens with the Law, and ſo throwes vs downe too low, ſome to deſpaire: as though we preached the Law only,or chiefly, & not the Goſpell alſo continually, to them that lothe and ſtriue againſt their ſins,though they ſinne grieuouſly. Others,as though they were galled,will ſay,Let him keep his Text, or they wil ſay,He is beſide his booke:as though no text in Scripture reproued ſin, and ſo of all doctrines, the doctrine of reproofe & reprehenſion of ſin, is moſt contemned,and leaſt eſteemed. But let a Preacher preach darke myſteries,or profane ſpeeches, or vnprofitable fables, or friuolous queſtions,or curious inuentions,or od conceits, or brain-ſick dreams;& any of theſe wil be more welcom vnto them then reprehenſion,which is moſt profitable & neceſſarieſt of all. *Balaams* Aſſe neuer ſpake but once,and then he reproued. Then if *Balaams* Aſſe reproued *Balaam*, how much more ought *Balaam* to reproue Aſſes, or ſuch as will be no otherwiſe then beaſts in their behauior? But perſwade your ſelues,beloued,which is moſt true,though we ſpeake as if we were angry with you, and threaten as if we would hurt you, and cry againſt you, as if we hated you, yet we loue you in the deareſt bloud wee haue; and therefore,though with perſecution we preach the Law,to leade you to the Goſpell;we preach Iudgement,that you may find mercy; we preach hel, to bring you to heauen; whatſoeuer,& howſoeuer we preach,we do al to fil your hearts with ioy in beleeuing,& hauing made you fruitful

Num.22.28.

in

in all good works, preſent you without ſpot, nay, glorious alſo, as a Virgin moſt beautifull, to the Lord of all grace and glorie, Chriſt Ieſus.

Hitherto we haue heard of *Ionah* called, and charged to cry: but what ſhould hee cry? Indeede it is not expreſſed in this place. But what then? Why then, the Papiſts may ſay, that he was charged to cry againſt them for neglecting their Traditions. Aſſuredly they may with as great truth, and as much probabilitie, as they doe gather out of diuers places of the new Teſtamẽt, that they ought to be obſerued. But *Ionah* hath not left it doubtfull what hee was to cry: for in the 3. Chapter, Verſe 2. the charge is repeated, and thus expreſſed: Goe, and proclaime againſt it, the Proclamation which I ſpeake vnto thee. He was then to cry what God had commanded him. O that none would cry but what God had commanded!

Iohn 16.12. *Iohn* 21.25. *Acts* 1.3. 1.*Tim.*6.20. 2.*Tim.*1.13. & 22.

But what did God command him to cry? euen that which hee afterward cryed: Yet fortie dayes, and Niniue ſhall be ouerturned. Ouerturned? Yea, ancient Niniue, faire Niniue, proud Niniue muſt be deſtroied. No man ſits ſo high, but deſtruction ſits aboue him, and will fall on al that perſiſt in their defection. Iuſtice would haue come againſt them, before it cryed againſt them; but God, the moſt gracious would haue them cryed againſt, that they might cry out woe and alas for their ſins, ſo preuenting deſerued & threatned vengeance: for they hearing the cry of God, cryed out themſelues, & that in great humbling to God, ſo God heard their cryes, & tooke pity on them.

Iſaiah was commanded to cry, and he cryed: Al fleſh is graſſe, yea all the glory therof like the flowre of the field. The graſſe withereth, the flowre fadeth, when the Spirit of *Iehouah* bloweth on it. Surely the people is graſſe. *Iohn* was commanded in the ſpirit of *Eliah* to cry, & he cryed, Prepare the way of *Iehouah*, make euẽ in the deſert a path for our God. And *Ionah* was commanded to cry, and he cryed:

Iſa 40.6,7. *Iſay* 40.

Matth.3.3. cryed: *Yet fortie dayes, and Niniue ſhall be ouerthrowne.* And
Ion.1.2. & 3,2. all the Preachers of the Goſpell are commanded to *cry*,
Iſay 58.1. and that *aloud*, not to *ſpare*, to lift vp their voices like a Trumpet, to ſhew Gods people their defections, and the houſe of *Iacob* their ſins. And then alſo, if they thereby be
Iſa.40.4. truly humbled, to proclaime vnto them, Their iniquitie is pardoned, they haue receiued at the hand of *Iehouah*
1.Cor.4 4. double for al their ſins. *It is required of the diſpoſers of Gods ſecrets, that they be found faithfull.* And woe to them that loue the pleaſures of ſinne more, then the glory of God.

For their wickednesse is come vp before me.

For, &c. We haue heard the charge it ſelfe giuen, heauy newes, that a moſt beautiful City, a moſt rich City, a moſt populous Citie, and a moſt ancient Citie, muſt be ouerturned, and that within fortie dayes; what is the cauſe? *Their wickednesse is come vp before me:* as if hee had ſaid, Niniue hath followed her luſts, and forgotten the Law, to ſatisfie her deſires; ſhee hath notoriouſly deſpiſed her Soueraigne, defied all wel-meaning, al good dealing: and this is knowne to the iuſt Iudge, and at his barre ſhee is arraigned, and her accuſers ſtand crying at the barre of iuſtice. Therefore ſhee may no longer be forborne, execution of iuſtice muſt needs be done: let her therefore prepare for death; and that ſhee may *cry againſt her*, *Yet fortie dayes, and Niniue ſhall be ouerturned: for their wickednesse is come vp before me.*

When God ſends cryes vnto a people, it is a moſt manifeſt ſigne, that their wickednes is come vp before him, which doth cauſe him thus to exclaime, thus to crie out againſt them. And then if they will not repent, whileſt Gods cryes continue crying amongſt them, the Lord of Hoſts will riſe vp in armes againſt them.

Their wickednesse.

Will you ſee the Niniuites in a ſcroll, that withall, you the daughters of Niniue may ſee, that wealth & wickednesse

neſſe go together, proſperitie & ſecurity kiſſe each other? Niniue (ſaith *Nahum*) was like a poole of waters, moſt populous, & ful of al ſtore, which to increaſe, it was wholly ful of lying, deceit, & fraud, ful of robbery, oppreſſion, and all violence, a bloudy Citie: whereby it increaſed in wealth, they flouriſhed in honor & glory, and therfore as *Zephany* hath it, was a reioycing, a rioting city, ſat ſecurely, and proudly contemned others; ſaying, I am, and none is beſides me. Moreouer, it was the Miſtris of witchcrafts, a moſt idolatrous City; yea, ſold people through her whoredomes, and Nations through her witchcrafts, and made other idolatrous like her ſelfe, as 2. *King*. 16. 10. *Nah*. 2. 8, 9. 3. 1. & 2. 11, 12. *Zeph*. 2. 15. *Nah*. 3. 4.

Their wickednesse is come vp before me.

Sinne mounts vp on hie, like the Tempter, which led Chriſt vnto the top of the pinacle, to behold all the pleaſures of the world at once, & then becauſe we haue fallen downe before the god of this world, and tempted the God of heauen, whether he be iuſt, or no; therefore wrath ſpeaks out of the fire, Now thou haſt taken thy pleaſure, thou muſt alſo take thy puniſhment.

A moſt heauy and grieuous thing it is, if you knew what you are doing here, and what your ſinnes are doing at the barre of Gods iuſt iudgement. For euen now before you came hither, you were ſeruing the Deuill in ſinne, but now it is too late to ſpeake of it, and where are they now? fleſh and bloud could not ſtay them, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay them, nor they could not ſtay themſelues, but they are aſcended vp before the face of the eternall God, to ſtand at his barre and crie for vengeance to fall vpon vs, for committing ſuch haynous ſinnes againſt the Maieſtie of God.

An Arrow is ſwift, the Sun is ſwifter, but Sin is ſwifteſt of all: for in a moment it is committed on earth, it comes before God in heauen, and is condemned to hell; for though

though *Nimrod* could not climbe to heauen, his ſins flew vp to heauen: and though we ſtay below, our ſins aſcend high, like the Towre of *Nimrod*, but they fling vs downe to confuſion, and we become Babel. For when we ſin, we are as the ſhel-fiſh, which the Eagle taketh, & flyeth into the aire with, and then letteth it fal vpon the rocks, & ſo daſheth it in pieces, and then deuoures it. For the wrath of God taketh vs vp on hie, and throweth vs downe low vpon the rocks of ſhame & contempt, and terror of conſcience: and ſo hauing cruſhed vs, and bruiſed our very bones, conſumes vs with double death, the graue deuouring vs, hell ſwallowing vs.

Is come before me.

To them which aske, how our ſins aſcend & fly vp before God; I anſwere, God here ſpeakes vnto vs after the maner of men, who cannot ſee a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is ſignified, God had ſeene their wickedneſſe.

We faſt as before him, we pray as before him, we giue almes as before him, & we do euery good thing as before him, becauſe wee doe it freely, and as it were, not caring who looks vpon vs. But we ſin as behind him, becauſe we hide and cloke our ſins, and commit them in ſecret, loth that men ſhould ſpy them: our conſcience in ſuch actions accuſing vs, and inſtantly telling vs; wee are about that which we cannot iuſtifie. And we ſuppoſe that we ſin behind him, becauſe wee ſinne here below, ſaying with our ſelues in the cõſideration of our blinded harts, as *Eliphaz* accuſed *Iob* to haue ſaid: Is not God in the height of heauen? and ſee the highnes of the ſtars how high are they? Therfore how ſhould God know it? Should he be able to ſee through the darke? The thick clouds are a couering to him, that he may not ſee, and he walketh vp & down the round circle of the heauens. But then chiefly we imagine that God beholds vs not, when men cannot ſee vs:

Iob 22.12,13,14

as

as if God could not know, when men cannot ſpie. But let vs not deceiue our ſelues, for God ſeeth not as man ſeeth. Man can ſee but only outward things committed in action, but God ſeeth, and knoweth, and ſearcheth the ſecrets of the heart, yea, the ſecreteſt thoughts and imaginations of it. Againe, man can ſee but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot ſee before him and behind him with one looke: but God ſeeth all things at all times. Though we ſinne as cloſely as wee can for feare of hatred, or ſhame of the world, or for any other reſpect; yet God ſaith, Your ſin is come vp before me. For though we couer it, and hide it, and colour it, yea, and as it were, bury it as wel as lyeth in vs, yet all is open vnto him; therefore he ſaith, Your ſinne is come vp before me.

For when we ſpeake euil, he is all Eares to heare vs, and when we doe euill, he is all Eyes to behold it: Therefore, O fooliſh man, doe not thinke that God ſeeth not which man ſeeth not: for when he lookes vp, hee ſees all below alſo, and when he lookes downe, he ſees all aboue alſo. If he ſhould not, much wickednеſſe ſhould lye in darkneſſe vnrewarded, & men ſhould not be terrified from ſin, but rather by the example of other allured to ſinne freely, ſecretly. For, *Ananias* might haue gayned by his craft, if God had not ſeene his heart, which men ſaw not: but God ſaw his diſtruſtfull, and diſſembling, and corrupt heart; therefore he loſt his goods, and his life too. *Acts* 5.

If God had not ſeene that which men ſee not, *Gehezi* might haue gayned a bribe for his labor, when he ran after *Naaman* the Aſſyrian, and told him a lie for his profit: But God ſeeing his fetches, which men ſaw not, turned his bribe to a leproſie, and ſo made him a Leper for his labour. A feareſull example for ſuch as take bribes: yet many care not what bribes they take, ſo men ſee it not. 2. *King.* 5.

The man that ſaid, Be merry, my ſoule, and take thy pleaſure *Luke* 12.

pleaſure for many yeeres, might haue done it, had not God ſeene him: but he eſpyed him falling to godleſſe ſecuritie, and threatned him that night to bereaue him of his ſoule. Forget it not, ye that abound in wealth, whoſe cup runneth ouer. If God had not ſeene *Achan* take vp the piece of gold, he had kept it to himſelfe for his labor, and no man ſhould haue knowne where hee had it. But God ſeeing it (though cloſely done) rewarded him with ſhame in the ſight of all Iſrael. O Lord, what is man that thou ſo watcheſt him? *Achan* would neuer haue ſtollen, if he had knowne that God did ſee him: *Gehezi* durſt neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou ſteale, the owner looking on thee? Wilt thou ſpeake treaſon in the Kings hearing? neither ſhould we lye, nor ſweare, nor ſteale, nor hurt, nor be prophane at any time, if we conſider that the Lord ſeeth vs, & remembred that he watcheth vs: if we would doe this, ſin might go a begging for wãt of ſeruice: therfore if you wil marke but this part of my Sermon, that God ſeeth al, you would refraine from thoſe things ſecretly, that are to the offence of God, which you for feare or ſhame, wil not doe before men: and you would ſay, euen when your hand is at it, I will not doe it, becauſe the Lord ſeeth me. But as when we ſin, though in ſecret, he is all eyes to ſee vs, & when he ſees it requiſite to make ſome example, to teach all, that when man cannot, nor will not diſcouer vs, he will ſhew that he ſaw vs; then he is all hand to puniſh and plague vs, and in the end, to roote vs out from all our pleaſures: ſo when we repent, he is al mercy and loue; and when we amend our liues, & leaue all our wicked wayes, to walke before him euer after in holineſſe, then he is all truth & righteouſnes, to forgiue vs all our former wicked life, & to waſh vs from all our vncleannes. Now therfore repent thee of al the euil that thou haſt done, lamẽt truly, run and hie thee as faſt as euer thou canſt to the throne of grace,

Joſhua 7.

grace, prooue whether thy repentance will not as boldly ſtand before God, & as powerfully cry for pardon, as thy ſinnes ſpeedily came vp before God, and vehemently cried for puniſhment. No doubt the Angell that cried, Fallen is, fallen is Babylon the great, *Reuel.* 18.2. though hee cryed vehemently with a loud voice, cried not ſo audibly as thou ſhalt heare the Spirit of Truth crying & aſſuring thee, Thy ſinnes are forgiuen thee, the God of glorie loueth thee, ſinne ſhall no longer raigne in thee, no euil ſhall hurt thee, no good thing ſhalbe wanting to thee, al things ſhall worke together to the beſt for thee. Wilt thou any more? he ſhall euer dwell with thee, in whoſe preſence is the fulneſſe of ioy, and at his right hand pleaſures for euermore. Repent therefore, but repent truely, loath all ſinne, grieue that thou haſt committed any, flie euery ſinne, yea, whatſoeuer occaſions of it, and all appearance of euill: but loue the Truth alſo, and follow all holineſſe, and as much as in you is, haue peace with all men, and the God of peace will encreaſe your peace in Chriſt Ieſus.

Rom. 6.14. *Pſalm.* 91.10: 34.10. *and* 84.11. *Rom.* 8.28. 2. *Chron.* 16. *Pſalm.* 16.11. 1. *Theſ.* 5.22. 2. *Theſ.* 2.10. *Heb.* 12.14.

All which euen this point that we ſpeake of, *viz.* whatſoeuer we doe, God ſeeth vs, moſt ſufficiently aſſureth vs of: for this ſo often repeated ſpeech, *Reuel.* 2.2.9.13. and 3.1.8.35. *I know thy works*; is ſpoken as to rouſe the dead Sardians, 3.1. and to heate the luke-warme Laodiceans, 3.15. ſo to commend the faith, hope, loue, patience, &c. of the other Churches, and ſo to ſtabliſh, and ſet them forward therein, knowing he is iuſt, and a liberall rewarder of them that ſeeke him, *Heb.* 11.6.

Their wickednesse is come vp before me.

Sinne once committed, caſts no doubts of comming preſently before God: but the thoughts of the heart of the carnall man, thinking of the way to heauen, are the faint ſpies that wēt to the land of Canaan, which ſay, that iournie is farther then you are able to go all your life, the way is like a thicket, and the dore like a needles eye: therfore

it

it is impossible for you to come thither. But when you send Faith, Hope, and Loue, (those messengers of Peace and Truth) they will bring you word, saying, Your Ruffes must be ruffled, and your Fardingales crusht, pride must be put off, and other sinnes; and none shall be kept out of heauen, but such as loue the world better then heauen, or such as will take their sinnes with them; for they be vnseeming the fashion of that Country: so that ere we come thither, we must leaue them, like the shaddow when we goe into the doore, and we must shake hands with them, and bid them farewell.

FINIS.

THE REBELLION OF IONAH.

3. *But* IONAH *roſe vp to flye to Tarſhiſh from the preſence of the Lord, and went downe to Iapho, and found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, that he might goe with them to Tarſhiſh from the preſence of the Lord.*

THe charge giuen to *Ionah* hath hitherto beene ſpoken of: now it followeth to be ſhewed, how it was by *Ionah* diſcharged. Firſt, *Ionah* rebelliouſly neglected it; then being chaſtiſed, & ſo repenting, hee faithfully diſcharged it. Firſt therefore, let vs conſider his Rebellion: afterward wee ſhall ſee his correction.

But IONAH *roſe vp to flye to Tarſhiſh from the preſence of the Lord.*

Wee cannot ſtand to ſpeake of Tarſhiſh, nor what it is to flye from God, but this ſhall be our meditation: *Ionah* the Prophet was commanded to goe to Niniue, and there to cry out againſt ſin, to preach againſt pride, and all kind of vngodlineſſe, thereby to reclaime them, and ſtirre them vp, in laying open their ſinne, and the puniſhment that hanged ouer them, that they might ſpeedily repent, and ſo turne away from them the wrath of

God thereby deſerued. How beautifull ſhould haue beene the feet of him that ſhould haue brought ſo powerfull a meſſage, as ſhould haue wrought ſuch an happy effect? How bleſſed ſhould Niniue haue beene, when the Lord had vouchſafed them ſo great mercy? But ſtill one Flye or other marres the whole boxe of oyntment: As ſoone as he was commanded to goe thither, Satan ſtood in the gap, and inticed him to goe to Tarſhiſh, for hee thought, that if he could let *Ionah* from going to Niniue, then firſt of all hee ſhould put a ſingular Prophet out of Gods fauour, and bring vpon him ſome iudgement, not only inward, as torment of conſcience, decay of gifts, or the like: but viſible alſo, whereby the people to whom he had preached, might thinke he was ſome falſe prophet, as they are euer ready to condemne for hated of God, whom they ſee grieuouſly afflicted. And ſo ſecondly, the people ſhould be hardned in their ſins, and obſtinately condemne euer after, him, his like, and their preaching too. And thirdly, the goodlieſt, the moſt populous, and the wealthieſt City in Aſſyria ſhould be deſtroyed, the good with the wicked, the yong with the old, one with another, all ſhould vnrepentant die in their ſins, and ſo the very Angels in heauen ſhould mourne. So that hee thought hee ſhould by ſtopping *Ionah*, euery way gaine well by his labour.

Eccleſ 10.1.

Therfore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him: It is good that men looke before they leape, haſte makes waſte, words are not alwayes to bee taken as they properly ſignifie: one thing is often ſpoken, and another meant: but thinkeſt thou, God meaneth thou ſhouldeſt goe to Niniue? Why? doth he regard Idolaters, and his profeſſed enemies, ſo that to haue them admoniſhed of their ruine, hee will bring ſhame vpon his owne people? for the very going of a Prophet from Iſrael to preach to Niniue, muſt needs proclaime,

proclaime, that there is more hope of moſt ſinfull Gentiles, then of naturall Iſraelites. And how couldeſt thou ſeeme ſo to thinke of thine owne Nation, thine owne Brethren, thine owne Bloud, the choſen of God? Or if thou doe, ſhalt thou not thereby procure their vtter hatred for euer, and make them to deteſt both thy perſon, and whatſoeuer thy preaching, whatſoeuer thou haſt heretofore, or hereafter ſhalt teach them?

What? for thy faithfull prophecying heere among Gods people, will God, thinkeſt thou, recompence thee, thee whom hee hath made reuerend, and to be honoured of Kings and Princes of Iſrael? recompence, I ſay, thee with ſhame and contempt among Heathens, yea, with a cruell death, or with a more miſerable life? For what other ſucceſſe may bee hoped for at the Niniuites hands, of ſuch a meſſage by thee? For thou knoweſt, they haue all Iewes in contempt: therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this forme which God hath ſpoken them in (for if thou ſo doe, who will not count thee rather a mad man, then Gods Prophet?) but at large, that there is one all-ſeeing, moſt iuſt, Almightie, and euer-liuing God, and no moe? and ſo all their gods are no gods but Idols: and that they aboue all other haue giuen his glorie to ſtocks and ſtones, worſhipping them for gods, alluring and inforcing others likewiſe to diſhonour him: that they haue abuſed his bleſſings moſt vnthankfully, moſt vngodly to all exceſſe, and are moſt proud contemners of their betters, & moſt notorious drunkards, gluttons, fornicators, adulterers, theeues, oppreſſors, witches, murtherers, and the like; and therefore haue ſo prouoked him that is moſt mercifull and patient, that he wil without all pity deſtroy man, woman, young and old, high & low amongſt them; yea, their very City alſo, and all that is therein, whereby they haue beene ſo wicked, and that within fortie dayes:

When, I ſay, thou being a Iew, ſhalt tell them this, thus in deſpight reuile (for ſo they will take it) thus vtterly condemne them and their gods: will not the beſt of them mocke and deſpiſe thee? will not the reſt gnaſh their teeth at thee, be readie to teare thee in pieces, put thee to exquiſite torments, condemne thee to ſome horrible death, or continue thee in intolerable paynes, in a moſt bitter life? No queſtion. Thinke not therefore that thy good God, thy moſt kind and tender Father, will recompence thy faithfulneſſe, with ſending thee ſo far to ſuſtain ſuch miſerie: it were impietie to thinke hee willed it; it is blaſphemie, terrible blaſphemie to thinke he commands it: for it is to condemne him of vnkindnes, for thou haſt ſhewed feruent loue; of vntruth, for hee hath promiſed it ſhould goe well with the iuſt; of iniuſtice, for godlineſſe ſhould haue the reward due only to wickedneſſe. Yea he ſhould ſeeme contrary to himſelfe, to charge thee cruelly to murther thy ſelfe, which hath commanded all to kill none, if he ſhould will thee to prouoke that bloudy Citie ſo. But the very thing it ſelfe alſo argueth, God meant nothing leſſe then to commit thee to ſuch danger, or that thou ſhouldſt doe to the proud Niniuites ſuch a meſſage. For to what end ſhouldeſt thou ſo cry againſt that Citie? to make them flye, and ſo to free them from deſtruction? How ſhouldeſt thou then not be found a falſe prophet, & God a lyer? What then? To bring to repentance, and then to ſpare them? How ſhould not God ſo againe be found vntrue, & thou his lying meſſenger? what then? To cõuert them, & ſo to deſtroy them? what iuſtice were that? & how contrary to his promiſe to *Salomon*? 2. *Sam.* 7. 14. Therefore it is manifeſt, God meant not thou ſhouldſt go and cry ſo againſt Niniue, but ſignified that thou wert as good, for any good may be done here, to exclaime ſo like a frantike man againſt Niniue, as to preach in Samaria any longer now. Men here are ſo hardned, that they contemne

temne all, part are ſo cloyed, that they lothe all, the beſt part little eſteem all that is preached: of none is the word accounted precious, of none reuerently heard: and therefore thou ſhouldſt for a time, to make the word precious, & to ſharpen mens affections towards it, giue ouer preaching here, & wher thou wilt refreſh thy ſelf awhile: now here thou maiſt not be idle: at Tarſhiſh thou maiſt be quiet: thou mayeſt at Tarſhiſh, that famous City, among the ſtrangers of many Countries, heare many ſtrange things, much delight thee in the variety of their manners, in the abundance of al things, with great pleaſure liue. No time ſo fit as this to ſee the world. At Iapho thou canſt not wāt ſhipping thither. Seeme not to make ſmal account of this kindnes of God, defraud not thy ſelf of the granted good.

Thus Satan is euer croſſing, tempting, inticing vs when wee are or ſhould be addreſſing our ſelues to doe the will of our God. So was *Moſes*, *Ieremy*, *Ezechiel*, *Nehemiah*, Chriſt himſelfe tempted, being about moſt notable works. What ſaid our Sauiour to *Peter*? Satan hath deſired to ſift and winnow you as wheate. Who are theſe whoſe perill Satan ſo earneſtly deſireth? Euen *Peters*, and *Iames*, and *Iohns*. No maruaile, for Chriſt himſelfe, though acknowledged the Sonne of God, was moſt fiercely aſſaulted of the Tempter fortie dayes, and then indeed was left, but it was onely for a ſeaſon, *Luke* 4. *v.* 13. Therefore neuer dreame of a truce with Satan, whoſoeuer thou bee, whatſoeuer thou art about to doe. For the Enemy, the enuious Foe, the Tempter, the falſe Accuſer goeth about continually ſeeking whom he may deuoure. Now his manner of tempting is, firſt and moſt vſually with flattering, but yet very often with moſt terrible threatning. For whatſoeuer we doe or feele, commeth from one of theſe three ſpirits, the ſpirit of Satan, the Spirit of God, or our ſpirit. Now our owne ſpirit of it ſelfe is alwaies occupied about worldly things, ſeeking

Exod. 33. 11. & 4. 10. 14. *Ier.* 1. 6. *Eze.* 3. 14, 15. *Neh.* 2. 19. 4. 2. 8. 5. 5. 6. 6. 7. 10. *Luke* 22. 31, 32. *Matth.* 4. 1. *Luke* 4. 2. 4. 13. 1. *Pet.* 5. 8.

delights in pleaſures, not diſquiet by threats. The Spirit of God is gentle, louing, and meeke, not forcing, nor
Luke 19.13. threatning. Therefore Chriſt ſaith, If any will follow me, let him deny himſelfe, and take vp his croſſe daily, &c. And marke his Spirit, he ſaith not, You ſhall follow me, but, You ſhal deny your ſelues, & take vp your croſſe, but if any will follow me, let him deny himſelfe, and take vp
Cantic. 5.2. his croſſe: *Let him.* The ſame is to be ſeene in the *Canticles*, where hee ſaith: Open vnto me, my Siſter, my Loue, my
3. Doue, my Vndefiled. For mine head is full of dew, and my locks with the drops of the night. For when ſhe opened not vnto him, making moſt vnmeet excuſes, though
2. 4. 6 hee had moſt louingly prayed, and liuely vrged her to open, and ſhe moſt vnkindly, moſt vnworthily had denyed, yet he went his way mildly without any threats. But the ſpirit of Satan takes another courſe: For when by lying and deceit he cannot allure to ſinne, hee threatens moſt fearefully with ſin, griefe, or loſſe of goods, ſolitarineſſe and want of pleaſure, and ſometime by his miniſters, Imps of his owne likeneſſe, he threatens death and deadly torments, whatſoeuer they may inflict vpon any.

Chriſt ſaith; If you will follow me. If you will: but he ſaith, I will make you follow me, and do as I bid you, you ſhall haue fire and fagot, ſcalding lead and burning pitch; if you will not follow me, you ſhall, whether you will or no: we will make you doe as wee command, ſaith his eldeſt ſonne Antichriſt, vſurping authority ouer Nations, and inflicting torments on the Saints. His order of tempting is, firſt, to make vs doubt of the Word of God: whether ſuch or ſuch doctrine bee true, ſuch and ſuch an action be commanded, ſuch and ſuch a promiſe, ſuch and ſuch a threatning be certayne. Then ſecondly, he fals to flat denying of it, this doctrine, theſe promiſes, theſe threatnings are falſe, this thing is not commanded, this action is not commended. And then comes he in with his con-

contradiction, contrary aſſertions, & countermands. For there is no commandement of God, but the Deuill commands the contrary, and he is euer gainſaying that which God ſaith. For our God ſaith vnto *Adam*, If you eate of the forbidden fruit, you ſhall ſurely dye: the Deuill came and he told them, firſt, *It is not certayne you ſhall dye*: then, You ſhal not die; then thirdly, You ſhalbe as gods, knowing good from euil. God ſaith, Submit your ſelues one to another in brotherly loue: the Deuil ſaith, firſt, You need not to abaſe your ſelues ſo much; ſecondly, You ſhould not yeeld to others: then thirdly, Aduance your ſelues, and contemne others. God ſaith, Loue thy neighbour as thy ſelfe: the Deuil ſaith, firſt, Loue little and outwardly, then, Loue none but thy ſelfe: then inwardly, Hate thine enemies, enuy thy betters, diſdaine thine equals, deſpiſe thine inferiors. God ſaith, Labour for that food that periſheth not: the Deuil ſaith; firſt, Care not much for it; then, ſecondly, Contemne it: then thirdly, Stirre not an inch for it. God ſaith, Forſake the world: the Deuill ſaith, firſt, Neglect not the world; then, Loue the world; then thirdly, Giue ouer your ſelues vnto the world; aboue all, Follow the world with all the luſts thereof.

*Gen.*2.17. *Gen.*3.4,5. 1.*Pet.*5.5. *Matth.*22.39. *Iohn*6.27. *Rom.*12.2. 1.*Iohn*3.18.

Now, the meanes whereby the Deuil tempts, are arguments fetcht, ſome from the wit and reaſon of man, or from the cuſtomes of the world: ſome from the holy Scriptures, either corrupted, or wrong applyed: now in conſideration of the perſons, then in regard of the thing it ſelfe, &c. In reſpect of the perſons to whom he ſhould preach, and himſelfe, *Ionah* is here tempted, and ſo thus reaſoneth with himſelfe: I haue long preached vnto the Iewes, which are the choſen people of God, and ſeeing they will not heare me, it is in vaine to preach vnto theſe Gentiles, which neuer heard of God or godlineſſe, and therefore will eſteeme my words the leſſe.

Thus *Ionah* is loth to loſe his labour, and puts in a

doubt where hee needs not, becauſe hee conſidered not the great power of God in mens hearts. The Niniuites are Heathen people, and therefore (ſaith *Ionah*) why ſhould I venture my ſelfe amongſt them? For ſeeing my owne Country-men kicke againſt my words, and cannot abide to heare the Word which commeth from the Lord to reproue ſinne, then how much more ſhall I be deſpiſed by theſe, and perſecuted to death? Thus fleſh and bloud ſtandeth ſtaggering when it ſhould doe any good, miſdoubting troubles, iealous of his owne eaſe: but when it goeth about to doe any miſchiefe, it neuer conſidereth the danger, it weigheth not the following wo: yet doing good, it is vncertayne whether all will not according, or euen aboue our hope ſucceed; it is more likely we ſhould be kept ſafe: but doing euill, miſchiefe moſt certainly is procured, not danger onely, but loſſe of the beſt things commonly, peace of conſcience or ſpirituall graces, of ſome bleſſings alway, or at leaſt not receit of thoſe things which much would reioyce vs. For ſure this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his body and life) that he ſhould goe and preach vnto a ſauage Heathen people that neuer heard of preaching, and that this doctrine; that there is but one onely true God, to them who will ſerue a thouſand, and cannot abide the contrary to be ſpoken.

Deut.6.4.

If a Preacher were commanded to goe and preach at Rome gates, againſt Antichriſts iuriſdiction, & the Idolatry that is ſo inordinately vſed in that Synagogue of vncleanneſſe, ſeeing that is a matter for which they torment and kill all that preach it ſincerely: I feare it would hardly come to paſſe at all, that this Preacher would go from a reaſonable quiet eſtate touching his body, to venture his life among ſuch cruell Tyrants: I feare hee would rather content himſelfe with his preſent eaſe, then commit himſelfe to ſo likely miſerie.

If

mony alſo is caſt into the Sea, for it doth them much more harme then they know of, it doth them no good, it were good for them they had not a penny to loſe. And ſo men care not what they pay for vanities & braueries, the moſt part of which is vnprofitable, and rather hurtfull then neceſſary for them, but onely for the vaine vſe of the preſent time, and for ſome vaine reſpect: this alſo is caſt into the Sea, and better ſhould they be, if they had it not to lauiſh, and to their owne and many others hurt ſo to garniſh themſelues. Men care not what they pay for their vanities, ſo it doth pleaſe their mind for the preſent, without conſideration of the end and vſe thereof; but they wil giue little or nothing to doe good withall: ſo that *Lazarus* can get nothing, and *Dauid* can get no meat. Shall I take my Bread and my Wine, and the Fleſh which I haue prouided for my Shearers, and giue them vnto one whom I know not, ſaith churliſh *Nabal?* We can be content to giue any thing, or doe any thing to winne the World: but we will giue nothing, nor doe nothing, thereby to winne the Kingdome of God. *Luke* 16.21. 1. *Sa.*23.10.11.

Wee haue heard *Ionah* confeſſing that hee receiued a charge to goe to Niniue, but hee aroſe and fled toward Tarſhiſh, and went downe to Iapho, and found a Ship going to Tarſhiſh, and paid the fare thereof, and went downe into it: hereafter wee ſhall heare, that being entred the Ship, he went to ſleepe, and ſlept ſoundly, and being wakened, he confeſſed not his ſinne, but ſuffered the Mariners to deuiſe to find out for whoſe cauſe they were ſo troubled, and at length alſo the lots to bee caſt, neuer confeſſing it, vntill hee was enforced to it. What needed hee to rehearſe all this? had it not beene enough to haue ſaid, That he left his buſineſſe vndone, hee was a Sinner? No, for God would haue men to know the ſtubbornneſſe and diſobedience of *Ionah*, in that this thing was not done vpon the ſudden, but vpon deliberation,

and in no ſhort time, but in ſome continuance, while hee went from Samaria to Iapho, and thence was departed, and had ſome while ſailed. In which ſpace he had leiſure enough to haue repented, but did not. *Ionah* confeſſed his ſinne, that hee ſhould not once haue liſtned to Satans aſſaults or reaſons of the fleſh, and when he had liſtned, he ſhould not haue liked them, and when he had liked them, he ſhould not haue conſented to obey them, & when hee had conſented, he ſhould not haue put them in practice; he ſhould not haue fled toward Iapho; & when he was come to Iapho, he ſhould not haue gone to the Hauen; & when he came to the Hauen, hee ſhould not haue paid the fare; and when he had paid the fare, he ſhould not haue entred the Ship; and when he was entred the Ship, he ſhould not haue hoyſed vp the ſayles, and ſayled, and gone to ſleep. But this he did, teaching that ſinne runnes on wheeles, as it were downe a hill in all poſt-haſte, and neuer ſtaies till it arriue euen in Hell. For *Ionah* thought becauſe he came ſafe to Iapho, therefore he might goe to the Hauen; and becauſe he came well to the Hauen, therefore hee might pay the fare; & becauſe he paid the fare in peace, therfore he might take ſhipping; and becauſe hee entred the Ship in ſafetie, therefore hee might hoyſe vp the ſayles to goe; and becauſe hee hoyſed vp the ſayles without danger, therefore he might goe ſecurely to ſleepe, and ſafely to ſayle to Tarſhiſh.

So ſinnes follow one another like linkes of a Chaine, till the tempeſt of deſtruction breake it in ſunder. So ſaith the forlorne Sinner, I haue ſworne, and God did not puniſh mee, therefore I will ſteale: I haue ſtolne, and God did not puniſh me, therefore I will kill: I haue killed, and God did not puuiſh mee, then why may I not doe what I liſt? I may doe this as well as I haue done other things heeretofore. But if *Ionah* had conſidered with himſelfe that God is the Lord, who is All-ſeeing and Almightie,

from

from whom nothing can bee concealed, hee would neuer haue taken his iourney to Iapho, or when he came to Iapho, hee would not haue payed the fare, or when hee had payed the fare, hee would not haue entred the Ship, or when hee was gone into the Ship, hee would not haue hoyſt the ſayles, but rather would haue leapt out from that Ship that would carry him from his God, carrying him from his duty: for he forgets himſelfe, thinking the creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing can be hid from him: *Heb.* 4. 13. neither would any, I ſay, adde drunkenneſſe to thirſt, or heape ſinne vpon ſinne, or ſuffer an euill thought to take place in him, if they conſider that the iuſt *Iehouah* beheld them in all their very thoughts. All thoſe that pitie *Ionah*, let them pity themſelues; for if wee conſider our owne eſtate, we haue as many, and as foule ſinnes in vs, as there were in *Ionah*, yea in Niniue. *Ionah* confeſſed his ſinne, that we might confeſſe. He confeſſed it freely, he confeſſed it fully, that he knew his Maſters will, but not onely did it not, but alſo tooke another courſe quite contrary to that which hee commanded: and that not in purpoſe onely, but indeed alſo; not for an houre, but a long time; not in ſtruggling with his weakneſſe, but in a profound vngodly careleſneſſe, or in ſtriuing to ouer-maſter his conſcience, accuſing him for his wickedneſſe. And wherefore hath he written it? but to admoniſh vs narrowly to looke to our ſelues, and manfully to fight, that we may ſtand where hee fell; and when wee haue fallen, as freely and fully to confeſſe it to God alwaies, and to man alſo, when wiſdome commands.

FINIS.

Norwich Hy

Morning Prayer.

ETernall God, and mercifull Father, which art the light that no man can attain vnto, and yet by thy marualous lightneſſe, driueſt away the darkneſſe of the night, and ſhaddow of death, and by thy grace enlighteneſt all thoſe, that being in darkeneſſe come vnto thee: I thy vnworthy ſeruant, doe bleſſe and prayſe thy moſt holy Name, for all the mercies and gracious benefits, that from time to time I haue receiued from thee; and moſt humbly thanke thee, that thouh aſt vouchſafed me this fauour, to paſſe this night in ſo quiet and comfortable reſt, and haſt brought mee againe to ſee and enioy the light of the Morning. And now I beſeech thee, O Lord, of thy infinite goodneſſe and mercy, by the merits of my bleſſed Sauiour, that thy mercifull compaſſion may this day be extended to me, that being enlightened with thy grace, I may not bee carried away by the power of darkneſſe, to ſpend this day after the luſts and pleaſures of my owne corrupt mind; but that I may with all care and conſcience, follow thy Fatherly will, which thou haſt reuealed vnto mee in thy holy Word. Increaſe in mee (O Lord) all ſpirituall gifts and graces, and beate downe in mee all carnall and corrupt affections: enable me by thy bleſſed Spirit, in ſome meaſure, both to withſtand that which is euill, and to performe what is good and pleaſing vnto thee; and that neither by my owne negligence, nor the power of any temptation, which eyther the World, the Fleſh, or the Deuill ſhall preſent vnto me, I be driuen away from a true faith, but may lay hold

of those gracious promises, that thou hast made vnto me in Iesus Christ my Sauiour. Dispose (O Lord) the thicke mists and cloudes of my sinnes, which corrupt my soule, and darken my vnderstanding, and wash them away (I most humbly beseech thee) in the precious bloud of thy Sonnes Passion, that so I may bee acknowledged for one of thine Elect, when I shal appeare before thy Iudgement Seat. Giue me a will carefully to follow my vocation, and let thy blessing be vpon me in the same: blesse me in my body, in my soule, and in whatsoeuer belongs vnto mee: lighten my minde, and inflame my heart with a loue of those things that are good; and as my body (by thy power) is risen from sleepe, so my soule may daily bee raysed from the slumber of sin, and the darknesse of this World, and so both together may enioy that euerlasting light which thou hast prouided for thy Saints, and purchased with the bloud of thy deare Sonne our Sauiour Iesus Christ: to whom with thee, O Father, and the blessed Spirit, be all honour and glory for euermore. *Amen.*

Euening Prayer.

O Almighty and Euerlasting God, the Father of mercy, and God of all consolation, that by thy mercifull Prouidence, defendest all those that walke before thee, and put their trust in thee: I poore and miserable Sinner (vnworthy of the least of thy fauors) doe yet presume (in the name and mediation of Iesus Christ) to present my selfe before thee, and to offer vp this poore Sacrifice of praise & thanksgiuing vnto thee, that thou hast nourished and preserued me by thy power, and hast guided and gouerned me by thy Word and Spirit: and (as for all other thy blessings) so for that mercy that hath this day accompanied me, whereby I haue both bin preserued from many sinnes, that the wickednesse of my nature was inclined

vnto,

vnto, and alſo deliuered from many puniſhments, that the ſinnes that I haue committed haue deſerued: I moſt humbly beſeech thee, in the merits of Chriſt Ieſus, to pardon and forgiue mee all my ſinnes, which either in thought, word, or deed, I haue this day, or any time heretofore committed againſt thee; whether they be the ſinnes of my youth, or of my age, the ſinnes of omiſſion or commiſſion, whether wittingly or ignorantly committed: good Lord, pardon them vnto me, and let them not cauſe thee this night (as iuſtly thou maiſt doe) to take vengeance of me, but be mercifull vnto me, O Lord, in forgiuing the euill I haue committed, in ſupplying the good that I haue omitted, in reſtoring me to that which I haue loſt, in healing my ſores, in lightning my blindneſſe, in clenſing my filthineſſe, and in altering the whole courſe of my corrupt mind, that I may be diuerted from that which is euill, and enabled to performe that, which is agreeable to thy bleſſed Will and Word. And Lord, as thou haſt this day preſerued and kept mee in ſafety, ſo I moſt humbly beſeech thee to protect mee this night from all danger, both bodily and ghoſtly, and to giue mee ſuch quiet and comfortable reſt, as may enable mee to walke on in that vocation, wherein thou haſt placed me, and that I may both bee deliuered from the darkneſſe of this preſent night, and may alſo eſcape that euerlaſting darkneſſe, which thou haſt prouided for thoſe, that without Repentance continue in their ſins: from which, good Lord, deliuer me, and all thoſe that belong vnto thee; and that for the merits of the death and paſſion of my bleſſed Sauiour Ieſus Chriſt: in whoſe name I continue my Praiers for my ſelfe, and thy whole Church, ſaying, as he hath taught vs. *Our Father, &c.*

O Lord,

O Lord, prepare our hearts to Prayer.

O Lord God our Heauenly Father wee thy poore and wretched creatue, giue thee moſt humble and hartie thankes for our quiet and ſafe ſleepe, and for rayſing vs vp from the ſame. Wee beſeech thee for Ieſus Chriſts ſake, to proſper vs this day in our labour and trauell, that it may be to the diſcharging of our dutie in our vocations, principally to thy glory; next, to the profit of this Church and Common-weale; and laſt of all, to the benefit and content of our Maſters. Grant, deare Father, that we may cheerefully and conſcionably doe our buſineſſe and labours, not as men-pleaſers, but as ſerũng thee our God, knowing thee to bee the chiefe Maſter of vs, and that thou ſeeſt & beholdeſt vs with thy fatherly eies, who haſt promiſed reward to them that faithfully and truely walke in their vocation, and threatned euerlaſting death and damnation to them, that deceitfully and wickedly doe their workes and labours. Wee beſeech thee, O heauenly Father, to giue vs the ſtrength of thy Spirit, that godly and gladly we may ouercome our labours, and that the tediouſneſſe of that irkeſome labour, which thou for our ſinnes haſt powred vpon all Mankind, may ſeeme to vs more delectable and ſweet. Fulfill now, O Lord, theſe our requeſts, for thy Sonne our Sauiours ſake, in whoſe name wee pray, as he himſelfe hath taught vs: *Our Father which art in Heauen, &c.*

FINIS.

If I goe to preach vnto theſe Infidels, ſaying, Yet forty dayes and Niniue ſhall be deſtroyed, then (ſaith *Ionah*) it may be, they will repent, and God will haue mercy vpon them, ſo I ſhall be counted a falſe prophet for my labour. And thus we regard our credit, more then the glorie of God in the obedience of his wil: & rather then we would receiue any reproch by our doings (in the ſight of the world) wee rather chooſe to enter into no great action touching the glory of God, & the good of the Church. In reſpect of the Iſraelites and himſelfe: If I leaue mine own people, and preach vnto the Gentiles (ſaith *Ionah*) I ſhall bring ſhame vpon Iſrael before all people, becauſe a Prophet is gone from them for their obſtinacy, chooſing rather to preach vnto circumciſed Gentils then vnto them, as if there were more hope of the Gentiles then of them. So *Ionah* more feareth the Childrens diſgrace, then the Fathers diſhonour, and their deſpight, then his diſpleaſure. Satan is too well acquainted with mans nature, and ſo more certainly knowes, then wee wiſely conſider, that all *Adams* ſons are from labour eaſily brought to loyter: more willingly from feare and paine, to ſecurity & pleaſure: therefore ſeldom or neuer doth he in tempting omit this inticement; It will be for thy eaſe, for thy delight, for thy ſecurity. Therfore he ſaith to *Ionah*, Not only the way to Niniue is long and dangerous, thy perſon and meſſage odious, therefore thy trauell muſt needs be tedious, thy troubles grieuous, &c. but alſo thy paſſage to Tarſhiſh is eaſie, thy ſecurity there ſure, thy pleaſures many, thy delight great. Yea, with this hee aſſaulted Chriſt himſelfe, ſaying, when he had ſhewed him al the Kingdomes of the world, and the glory of them: All theſe will I giue thee, &c. And doth he not ſo alſo euermore perſwade vs, This good, this gaine, this glory, this pleaſure, or this preferment ſhalt thou get, if thou thus & thus deale? if you will leaue the ſociety, the exerciſes, the profeſſion, & the company

pany of the children of God, and ſerue me, & worſhip me: preferring your couetouſneſſe, your pride, your luſt, before the ſeruice of God; not being ſcrupulous to ſweare for your gaine ſomtime, nor to lye for your pleaſure, nor to coozen for riches: then you ſhal not only be free from the reproches wherewith Profeſſors are ouerwhelmed, & the contempt wherein they are had, and the many heauy ſighs that they are forced to fetch; but you ſhal alſo grow rich ſoone, and ſo be wel thought of, and had in eſtimation, and by your wealth liue in eaſe, with all pleaſure, procuring euery thing at your hearts deſire.

Thus *Ionah*, which way ſoeuer he looke, is tempted on euery ſide: tempted to ſinne, but not conſtrayned: vrged, but not compelled: for the Deuill hath power to intice to ſinne mightily, but not to inforce violently. Loe then, comforts againſt this croſſe. Our enemies power is in our Fathers hands: and our Sauiour praieth for vs being moſt glorious in heauen, as he on earth in humility prayed for his Apoſtles, that our faith faile vs not. Behold then alſo incouragements to fight againſt his aſſaults: yet ſee a greater: God hath giuen vs this priuiledge, this promiſe haue we: Reſiſt the Deuil, and he ſhal flie from you, *Iam.* 4.7. God hath giuen no promiſe to the Deuill, that if he perſwade, he ſhal preuaile, if he vrge, we ſhal yeeld: what a ſhame is it to vs, that Satan is bolder in tempting, then we are in reſiſting? Is he not? O that we could truly ſay, We are as wiſe, as watchfull, as thoughtfull to withſtand Satans aſſaults, as hee is wily, vigilant, and more then diligent to aſſault.

1. *Cor.* 10. 11. *Rom.* 8. 34. *Luke* 22. 32.

But what doth *Ionah*, thus as wee haue heard by Satan aſſaulted? reſiſts hee as manfully as the Deuill hath ſet on him cunningly? Alas no, *Ionah* is no ſooner diſſwaded to goe to Niniue, then he is perſwaded it were great folly: he is as ſoone reſolued, as he is inticed to go to Tarſhiſh, thinking it is a chiefe point of wiſedome to

ſeeke

ſeeke his owne eaſe, his owne pleaſure, his own ſweet delight. One ſaid, God ſpake, & it was done. Surely, the Deuil alſo but ſpeaks, and it is done, for he is ſuch an Orator as no man can deny him. For who can gainesay him that counſelleth as a ſpecial friend, yea, as a moſt holy Angel? For he would ſeeme to be not only careful, both to keepe vs from danger, and the feare thereof, and to procure vs al good: but alſo iealous of Gods honor, fearefull leſt men ſhould deſpiſe the Word, & ſo their own ſaluation: therefore he made not onely *Gehezi* to take a bribe, *Demas* to imbrace the world, *Iudas* to betray his Maſter, and *Cain* to kill his brother, but *Rebecca* alſo to perſwade *Iacob*, and *Iacob* to be bold by lying to ſeeke for the bleſſing: yea, the Father of the faithfull to commit folly with *Hagar*, as here *Ionah* not to goe to Niniue, leſt forſooth, God ſhould not be true of his word: as if what to man ſeemeth vnlikely, that were with God impoſſible, and hee could not be righteous, vnleſſe we ſhew our ſelues impious.

*Gen.*1. *2.Kings* 5.22. *2.Tim.*4.10. *Mat.*26.48.70. *Gen.*11.8. *Gen.*27.13. 14.18. *Gen.*16.43.

Wee haue ſeene ſome cauſes why Satan aſſaulting vs, he ſtraight ouercomes vs: would any ſee more? we haue beene taught his power, malice, watchfulnes, & wilineſſe: wee haue moſt fit and ſufficient armor miniſtred vnto vs: we haue a promiſe that reſiſting him, we ſhall make him flye from vs. Therefore ſurely wee forget our enemie, or neglect the promiſe, or take not to vs the whole armour of God, ſpecially we like not that armour-bearer Humilitie: ſubmit your ſelues to God, and then reſiſt the Deuill. But moreouer, we to our owne certayne perill and payne (ſo corrupt are we) ioyne with our Enemie, more ready to doe his will then Gods Word. Hereof, no doubt, fooliſh *Balaam* asked againe and againe, till God ſeeing him bent contrary to that he had beene commanded, left him vnto himſelfe: and ſo *Balaam* went on in ſinne ſo long, till the very Aſſe whereon he rode, was conſtrained to reproue him. But would you, howſoeuer Satan tempts, not

*Ephes.*6.11. 14.10.16. *Iames* 5.7. *Num.*22.8. 19.11.

not be turned by him out of the right way? howſoeuer he fights, not to be foyled by him? would you haue him ſoone to forſake you, ſpeedily to flye from you, that is, would you reſiſt him? for when wee beginne valiantly to fight, then forthwith he flyes. Conſider how ſhamefull a thing it is, being euery way encouraged to fight, to ſhew our ſelues moſt daſtardly cowards: how diſhonourable to our Captayne Chriſt, to yeeld the victory to his deadly enemy: how dangerous for our ſelues, knowing he is a moſt cruell tyrant, and moſt inexorable, that moſt glorieth, and ſpecially takes pleaſure in putting vs to the moſt bitter paine that poſſibly he can; and therefore hauing ouercome vs, will for euer continue vs in moſt intolerable torments. Yea, ſaiſt thou, theſe things conſidered, would make vs couragiouſly to encounter with Satan, and ſo ſoone to conquer him; but he comes often as a friend, as an Angell of light: how ſhall I then deſcry him, that I may defie him, and make him to flye?

How? here indeed is the hardneſſe: for he is a notable hypocrite, the father of hypocriſie. But thou muſt follow the counſell of Chriſt, *Reue.* 3. 18. Thou muſt anoint thine eyes with the eye-ſalue, that thou maiſt ſee. Thou muſt be fulfilled with the knowledge of Gods wil in all wiſdome and ſpiritual vnderſtanding, and moreouer watch and be ſober. And laſtly, conſider, firſt, how thy ſpirit is affected: for our own ſpirit (by nature euermore hard) if it be moued by the Spirit of God, is ſad, ſoft and ſlow: but if it be moued by the ſpirit of Satan, is proud, boyſterous, and ſtout: then, whether that which thou art indeed moued to bee good or euill: if good, that is agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God, howſoeuer they ſeeme to proceede of our ſelues. But if it be euill, that is, not agreeable with the Word of God, then it is alwayes either a luſt of our corrupt nature, or a ſuggeſtion

Col. 1. 9. *1. Pet.* 5. 8.

ſuggeſtion of Satan. Wherefore it is a ſure way to ſay when we are tempted to euil, This motion is of the deuil, for euen our corruption came of his ſuggeſtion. For the ſpirit of man is alwaies toſſed between theſe two contrary ſpirits, the Spirit of God procuring our ſaluation, and the ſpirit of Satan ſeeking our condemnation. So that if any will get the victorie of Satan, he may not be without the ſpirituall ſword, which is the Word of God, *Epheſ.* 6. 17. Yea, hee muſt haue the Word of God dwell in him plenteouſly, *Col.* 3. 17. and cry ſtill, Open mine eyes, O Lord, *Pſal.* 119. 18. Giue me vnderſtanding, 34. And incline mine heart vnto thy teſtimonies, 36. And beware that he ſubmit himſelfe duely, and diligently watch.

Thus *Ionah* tempted, hath conſented to neglect his charge: and doth he forth-with repent? No, he prepares himſelfe to his purpoſed iourney. *But* IONAH *aroſe to flye vnto Tarſhiſh.* As *Ionah* was no ſooner tempted to goe to Tarſhiſh, but he yeelded; ſo as ſoone as he had yeelded, forthwith he to goe. So *Ionah* made himſelfe a run-away, & ſhewed himſelf a diſobedient ſeruant to his God. And in the meane while, Niniue ſet on the ſcore, & had no ho with them in working wickedneſſe: but ſtill filling the cup of all abominations, ran downe to hell with as much force and ſpeed as they could. So Niniue is ſtill Niniue, but *Ionah* is not like *Ionah*, for the Prophet is flying, and ſinne is crying, and, ſo all fals to confuſion.

But IONAH *aroſe vp to flye vnto Tarſhiſh, &c.*

Ionah flyeth vnto Tarſhiſh before hee would goe to Niniue; and euery one is like the ſonne, which ſaid hee would not, before he went: and ſo ſinne is borne firſt, as *Eſau* was borne before *Iacob*. Therefore if euil may compare with goodneſſe in particular actions, in all mankind corrupt, euill may ſay, He is the ancienter. But as ſoone as thou perceiueſt any euil cogitation or motion in thy ſelf, be thou wroth with it, nip it in the head, put it to death, and *Gen.* 15. 26, 27.

and then the vncleane ſpirit that hath long beene ſtrong, and with delight dwelt in thee, will ſoone be weary of
*Matth.*8.31. thy houſe, and ſay as the euill ſpirit ſaid; Here is no dwelling for vs, let vs goe into yonder herd of Swine.

But IONAH *aroſe vp to flye vnto Tarſhiſh, &c.*

Ionah was ſent to Niniue, but hee went toward Tarſhiſh. And ſo it is alwayes with vs, wee are euer doing that wee ſhould not doe. For either wee doe nothing, or that which wee are not commanded, or elſe otherwiſe then wee are commanded. Sometime moſt rebelliouſly wee doe that which wee know the Lord ſtraitly forbiddeth. And as *Ionah* tooke Tarſhiſh for Niniue, ſo wee take the Deuill for an Angell, Light for Darkeneſſe, &c. *But* IONAH *roſe vp, &c.* They that ſhould preach at Niniue, are flying to Tarſhiſh, & though he be like a drone, yet doth hee, euen the Non-reſident, keepe his benefice faſting, feaſting himſelfe: but wilt thou keepe it, ſtill? goe and preach at Niniue, as yee haue beene doubly commanded, or for ſhame leaue your priuiledge and benefice: but they ſtand ſtaggering, aſhamed to keepe it, and loth to leaue it. For the ſweet morſels of *Baals* Prieſts are pleaſant vnto them, that they cannot find in their hearts to leaue them, as long as they are able to keepe them. But no maruaile that *Ionah* fled to Tarſhiſh, when he ſhould go to Niniue. For this is a ſtumbling vocation amongſt men, yea reiected by the children of this world which alway kick againſt it: ſo that if you would aske for a painefull vocation, this is it; if for a thankleſſe vocation, this is it; if for a contemptible vocation, this is it: for reprouing, we are reproued: bleſſing, we are curſed: preaching peace, we make war: proclayming liberty, we are impriſoned; doe what we can, we are perſecuted: & for our worke worthy of loue, we receiue of the moſt,
*Exod.*3.11.4. 10.13. hatred: of few, yea very few, not any more then a cold affection. Hereof it hath come to paſſe, that *Moſes* and

Ieremy

Ieremy called, excuſed themſelues; *Ezekiel* hauing re- *Iere.1.6.*
ceiued his charge, went in bitternes & indignation of his *Eze.3.14.3.15*
ſpirit, and ſeuen dayes neglected his charge as *Ionah* here
doth his: and *Moſes*, *Eliah*, and *Ieremy*, at length com- *Exod.4.22.*
plained; and (which to the beſt men is the greateſt griefe) *Iere.20.7*
it is as eaſie almoſt to waſh a black More white, as to cō- *1.King.19.10.*
uert a ſinner, becauſe Satan is euer croſſing men doing *& 14.*
Gods wil, but ſpecially hindring the courſe of right preaching. For the Lord was not ſo earneſt to ſtop the way of *Balaam*, leſt he ſhould commit wickednes, as the Deuil is earneſt to ſtop the way of euery *Ionah*, leſt he fulfill righteouſneſſe, that is, cry againſt Niniue, longing, and duely, that is, wiſely, and earneſtly labouring to conuert Niniue.

But IONAH *roſe vp to flye vnto Tarſhiſh from the preſence of the Lord.*

The righteous fall, and now no leſſe then a Prophet, yea ſuch a Prophet, as was the figure of Chriſt. But who would haue thought that ſuch a Prophet ſhould flye from the Lord, yea and that when hee ſhould doe him moſt ſeruice; who counteth that no wickedneſſe now, that he euer thought and taught was rebellion, while he was among the wicked? A fearefull example: therefore let him that thinkes hee ſtandeth, take heed leſt hee fall: for the way is ſlippery wherein we are to walke. When thou remembreſt the fall of the Prophet, then conſider that thou art much weaker then a Prophet, and therefore the eaſier to be incountred and ouerthrown, and the likelyer to haue a moſt grieuous fall, except the Lord doe mightily vphold thee, ſeeing ſuch a one cannot ſtand in the ſight of his ſo mortall enemie, but by him receiueth ſo grieuous a fall. Secondly, if thou ſee *Ionah* flye, *Moſes* murmure, *Dauid* fall to adulterie, *Salomon* to idolatry, and *Peter* to forſweare his Maſter, then maiſt thou learne not to truſt to thine own ſtrength, for it is weakneſſe, nor *Iam.5.5.*
to thine owne wiſedome, for it is ſinful; but ſeeke helpe, *Mat.11.20.*
and

and craue ſtrength at the hand of Almightie God, who giueth to euery one that asketh indifferently, and hitteth no man in the teeth; which doth not bruiſe the broken reed, nor quench the ſmoking flaxe, but doth rather increaſe our zeale then diminiſh it. Thirdly, iudge wiſely of the fall of *Ionah*, not raſhly condemning him for his fault: for although *Dauid* ioyned murther with adultery, yet he repented, and is the deare child of God.

And he found a ſhip going to Tarſhiſh.

Ionah was no ſooner come to Iapho, but he goes to the hauen, or meets with Mariners, & preſently vnderſtands of a ſhip, not going to Niniue, but to Tarſhiſh. As ſoone as he ſet forward to flye from God, Satan ſtraightwayes prepared a ſhip, ſo that temptation & occaſion of ſin doe alwayes goe together. Shall *Iudas* lacke money, or *Ionah* ſtay for a ſhip? No (ſaith Satan) by the mouth of his miniſters; here, *Iudas*, take thee money, and betray thy Maſter; and *Ionah*, here is a ſhip for thee: goe, haſte thee away, and flye from the preſence of the Lord. For the Deuill is alwayes a very ſeruiceable and pleaſant Deuill, to ſuch as flye from God: hee can find occaſion at all times, and meanes, and inſtruments fit for that purpoſe. If thou wilt flye from God, the Deuill will lend thee both ſpurs and a horſe, yea a poſt-horſe, and that will carry you ſwiftly and luſtily away vnto all vanity & vngodly luſts. Therefore if any wil aske what the Deuils occupation is? It is to tempt, to intice by al meanes, to prouoke to ſin, & then to prouide vs of the meanes, to practiſe our purpoſe, to commit (and as *Iames* ſpeaketh) to bring forth ſinne.

And he payed the fare thereof.

This money was caſt into the Sea, it did him as little good, as if hee had vtterly loſt it: it had beene good for him if hee had loſt it, for it did him much harme. There are many that will ſpend and waſte, they care not how much vpon Cards and Dice, and vnlawfull games: this money